

a study handbook

A SENSE
OF
PURPOSE

NATIONAL ADULT SCHOOL UNION

April 11th.

III.—TRUTH IN EDUCATION.

Bible Readings : Proverbs 15. 1-10 ; Galatians 4. 16.

Other References :

Converging Paths. Campagnac.

An Adventure in Education. J. H. Simpson. (Sidgwick. 3s. 6d. net.)

What is and what might be. E. Holmes. (Constable. 1s. 6d.)

Education and Social Progress. Alexander Morgan.

Essays in Vocation. (Oxford University Press. 3s. 6d.)

Chapters IX. and X.

Plato's *Republic*.

Allied Subjects :

Further Education and Continuation Schools.

Democracy in Education.

The Story of *The Little Commonwealth*, or any educational experiment.

Report of Ministry of Reconstruction Committee on Adult Education. (Wymans).

Suggested Hymns : 255, 158, 34.

Keynote of Thought : "The direction of the mind is more important than its progress."—JOUBERT.

"Not the truth which a man knows, but that which he says and lives, becomes the soul's life. Truth cannot bless except when it is lived for, proclaimed and suffered for."—F. D. ROBERTSON.

Aim of the Lesson.—To consider how Education helps us in the search for Truth.

Notes on the Lesson.

Browning, in his wonderful poem, *Paracelsus*, causes his leading character, Paracelsus, to say :

Progress is
The law of life—man's self is not yet Man !
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows ; when the host
Is out at once to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers—then, not till then,
I say, begins man's general infancy !

Here is suggested to us the idea that only as the race advances can true progress be made. It is the noble race preferred to one giant and many pygmies.

From Plato on, great literary prophets and literary politicians have stated in their Utopias and fictions their belief that the setting-up of a just and righteous social order would depend for its achievement upon the "all-wise man." They give it as their opinion that some single super-wise person, or a small group of exceedingly wise persons, will arise and establish a new order. And this new order, being founded upon wisdom, will be perfect and just for all. The tired world looks in vain for these saviours. History is full of records of men who have sought to impose their conceptions of social order and justice upon others.

Our Master taught that the Kingdom could only be peopled by persons who had won it for themselves. The works of others would not give us a right to enter. The greatest treasure of life could only be had by our own striving. And He warned us of false prophets who would have us believe otherwise. A few wise men may lead a nation upward (and the nation would have to be wise before it could discover and choose them), but they might very easily be the towering minds which o'erlooked their prostrate fellows.

The passage in Proverbs and the verse from Galatians show us how truth is to be regarded as the bulwark of personal and social life. How far do we regard this as an accurate and sufficient statement?

We grow in manhood as our power over life increases; every step upward enables us to regulate and direct our conduct. And this power of direction we discover by education.

What do we mean by Education?

Definitions are numerous, but good ones are few. Do you think the following defines the meaning of Education fully?

"Education is a progress of training in love and hatred guided by authority, and ending in an ordered freedom for which the name is harmony. Education is no process of technical equipment; it is a preparation for a life in which the fully-developed individual finds scope for his powers and realises himself in the society, and in the service of, his peers and fellow-citizens."—CAMPAGNAC, *Converging Paths*.

The training of ourselves and others in love and hatred, the awakening and developing of latent faculties, and the realising of social duties, are not confined to any one particular part or branch of life. In every walk of life these processes are carried on. But in order that some of them may be carried on with certainty we have devised educational systems and machinery. The systems are the modes of instruction: the machinery consists of the buildings, books, libraries, museums, laboratories, etc. In setting this machinery to work, and in using the various

schemes of training, it is essential that we should remember that human life is not uniform. There is an infinite variety of grades and types of human beings, but all healthy beings have one thing in common: a desire for self-expression. The supreme purpose of education is to enable men to express themselves. Our educational system must respect and reverence the variety of human nature and give place for the urge of expression.

Consider in relation to the Methods of Education,

- (1) The means taken to train children in love and hatred.
- (2) The ways we train our youths in love and social duty.
- (3) The provision made to enable adults to repair the lack of early development of faculties.

Education and Youth.

We cannot teach men the true art of life by untruths. Truth is the only standard upon which a noble and useful life can be based.

The young depend upon the old for a large part of their training. The ideas upon which they found their lives come from their elders. Wrong ideas imparted in the years of childhood and youth are only corrected with difficulty in later years, but wrong causes for hatred and love are more difficult still to correct.

Youth is the time when life is most pliable, when ideals can be formed and the character and outlook of a person given a definite basis. About the age of fourteen the floodgates of life open, racial instincts, curiosity, the desire to know, manifest themselves. From this time on until maturity is reached youths and maidens are moulded and stamped in ways which leave permanent marks. We realise that education is no single and simple process, but is multiple and complex. Home, school, workshop, street, church, associates, books, are all factors in the process. Each plays a part and has a power in helping to form the conception of citizenship held by the rising manhood. If this conception is to be worthy, then elders must practise truth that youths may learn of them the best life holds.

How can we so arrange the process of education as to ensure that right ideas shall flow into the pliable mind of our youth?

Bread-and-Butter Education.

To enable ourselves to live we are bound to train our faculties. Man depends upon his labour for the means of life. The man who neglects to train himself to be an efficient bread-winner does injury to himself and the society of which he is a member. As Morris says: "The reward of labour is life," or "Thou shalt work in order to live happily."

If we are to be efficient craftsmen it is necessary that one phase of our organised educational system should be devoted to training youths and men vocationally. In some branches of industry high technical skill is required, and the period required for training is long.

The true workman takes pride in his work, and it is easy for a good workman to become totally absorbed in his work. This, however, is not a good state of affairs, for a man who is married to his work forgets the world around him and his duty to his fellows. There is a wide difference between a man's requiring food for life and making the getting of it the whole purpose of life. We are apt to train ourselves technically and commercially at the expense of our humanity.

Truth demands that technical education and vocational training shall have their place in life but not be made the whole purpose of life.

Questions:

- (1) What are the needs of life ?
- (2) How can we ensure that commercial education shall not be carried on at the expense of true education ?
- (3) How may the "expert" be a help to a community ?
- (4) How may the "expert" be a danger to a community ?

Education and the Beautiful.

Beauty and morality are closely related. Beautiful things are a source of deep and lasting joy, and have a marked effect upon character. To be able to recognise and appreciate fully the beauty of the human form, of the universe, of pictures, books, buildings, animals, we need training. We can, it is true, see and enjoy many beautiful things without special training, but it is only by training that our vision and taste are refined and become capable of discriminating between the degrees of beauty and ugliness.

The untrained eye can help its owner to appreciate and enjoy a beautiful picture, but the trained eye will enable its possessor to carry away a mental image of the picture, and thus extend the pleasurable of the picture and make profitable contemplation of it possible.

Amongst things called beautiful there are spurious forms as well as genuine forms. The spurious do injury to us because they awaken our baser emotions. To be able to distinguish the good from the imitation and the bad, we need training.

Plato has much to say on this point, especially in the *Republic* and in the *Symposium*, and few have known better how to utilise the beautiful in education than the Greeks did. (See subsequent lessons on Beauty.)

Do we pay enough attention to the training of the faculties which enable us to distinguish and appreciate the beautiful ?

What part should literature and artistic handicraft be given in an educational system seeking to extend " truth " ?

Education and Religion.

The question of religious instruction has been a fruitful source of controversy and dispute. Nevertheless, if we are anxious that truth shall prevail in our educational methods, a place must be found somewhere in the scheme for religious instruction.

True religion is the means whereby men come to know God and place themselves in correct relation to Him and to each other. Unfortunately, we are content to relegate our instruction in religious matters to anyone who cares to take upon himself the duty. If the interior of our minds could be laid open for inspection, what a curious medley our religious ideas would seem. On business matters we strive to think clearly, to order our ideas, to have reason for doing things, and to be able to explain our conduct. Is there any reason why our thinking relating to the nature of God should be less orderly ? Is there any reason why we should be more careful to know the facts about a public dispute than the facts relating to the teaching and person of Jesus, or to the spiritual nature of man ? Is it our faulty religious training that causes us to approach the matters of the world and matters of the spirit with different tempers of mind ?

Questions :

(1) What contribution to the cause of Truth in Education does the Adult School make ?

(2) What changes can you suggest in the routine of your School which would give truth a better opportunity of being expressed ?

April 18th.

IV.—TRUTH IN PUBLIC LIFE.

Bible Reading : Luke 20, 21-47.

Other References :

The War of Steel and Gold. Brailsford. (Bell. 3s. 6d.)

Principles of Social Reconstruction. Bertrand Russell.

National Being. A.E.

Unto this Last (The Roots of Honour). Ruskin.

Allied Subjects :

Secret Diplomacy.

Civic Rights and Duties.

The Idea of the State.

Self-Government.

The Evils of Censorship.

The Work of Josephine Butler.

How a Newspaper is "run."

Suggested Hymns : 80, 108, 2.

Keynote of Thought : "If you have much wisdom in your nation you will get it faithfully collected ; for the wise love wisdom, and will search for it as if for life and salvation. If you have little wisdom, you will get even that little ill-collected, trampled upon, reduced as near as possible to annihilation, for fools do not love wisdom ; they are foolish first of all, because they have never loved wisdom, but have loved their own appetites, ambitions, their coroneted coaches, tankards of heavy-wet. Thus is your candle lighted at both ends, and the progress towards consummation is swift. Thus is fulfilled that saying in the Gospel : To him that hath shall be given ; and from him that hath not shall be taken away even what he hath. Very literally, in a very fatal manner, that saying is here fulfilled."—CARLYLE, *Past and Present*.

Aim of the Lesson.—To see how respect for Truth could be made a principle of our public life.

Notes on the Lesson.

The people of the East spend more time in the open than the people of the West. They congregate in their market-places and bazaars and spend less time indoors than we do. Our climatic conditions do not admit of our doing business outside all the year round. We pride ourselves upon being able to live private lives ; we rather despise the public life of the Easterner. It lacks the privacy that we love.

In common with all the other people of the East, the people of Palestine spent most of their time in public places. Jesus Himself was a frequenter of the market-place and the synagogue. He talked and discussed in the open, He loved company, and only resorted to privacy and solitude for purposes of meditation.

But because we spend only a comparatively small amount of our time in public places and in the company of persons other than of our own family or friends, we have come to regard public life as a type of life which is lived only by a few persons, by politicians, preachers, governors, officials and the like. Actually, however, even the more privately disposed amongst us are called upon in these days to lead a life which may be called a public life. It cannot be called public in the same sense that we call the life of a politician public, but it is public in the sense that it is closely related to, and dependent upon, the lives of others. A self-contained life is impossible to anyone in these days. We depend upon so many outside services and supplies for the needs of life that we cannot lead a life apart from others. And although we may not frequent the market-place and discuss the affairs of government and commerce in the open, yet we are in very fact, by the complex order of our society, called upon to mind the business of others in order to mind our own.

The Greeks of the city states performed their duties of citizenship in the open, going daily to the places allotted for discussion of public affairs and taking personal part in the ordering of government. (This, we have already seen, was the method of Socrates, and members should discuss the manner in which he used it.) To-day the newspaper takes the place of the market square. The club, the school and the workshop are places where discussion takes place, and the ballot-box is the means of registering opinion.

Public Opinion.

It is commonly said that the will of the people gets itself expressed. How this happens we may not be quite clear, but we vaguely refer to "public opinion." At the back of our minds there resides the idea that the people have a collective opinion. Upon this collective opinion we say the standard of morality rests. How often we hear the statement that if only public opinion could be created upon this or that evil the government would take steps to remove it. Our statesmen tell us that they can only act when they have the backing of public opinion.

How is public opinion formed? Try to estimate the part played in the process by the following :

- (1) The Press.
- (2) The Platform and Pulpit.
- (3) The Theatre and Cinematograph.
- (4) The interchange of ideas between men and women at their work and during their leisure.

The opinions of the people are not formed purely upon reason. Instinct and emotion play a large part. We take sides

often because it pleases us so to do. Affection, hate, joy, are forces which help in the foundation of opinion.

Let us remember that emotions can be artificially stimulated. Newspapers, theatres, churches, books, are means whereby they can be aroused, and the fact that emotion plays a part in the formation of opinion and that it can be artificially stimulated, places in the hands of unscrupulous persons a powerful lever. By using the press, the platform, and the theatre to stimulate emotion, opinions can be created in the minds of men which are not based upon truth or honour.

How can we assist in creating a "public opinion" which is based upon Truth?

The Press.

The press is a powerful factor in modern life. It has perhaps more power of influencing opinion than any other single public organ, and for this reason it is essential that it should be used circumspectly. Newspapers serving the ends of a selfish class (whose love of mankind is small, but whose love of power and money is great) do often by playing upon emotion succeed in creating false opinion. They stimulate hatred and foster passion because it serves their selfish purposes. By means of the press truth or untruth can be circulated, and carried to places where no other voice is heard. Keeping as it does the most distant members of a community in close and intimate contact with the doings of the life-centres—it is a power for good or ill.

Consider the following statement:

"The press eliminates three-quarters of all by which opinion may be judged, and yet it presents the opinion with more force. The idea is presented in a sort of impersonal manner that impresses with peculiar power because it bears a sort of detachment, as though it came from some authority too secure and superior to be questioned."—HILAIRE BELLOC, *The Free Press*.

If the above be true there is an urgent need for reform. Too much depends upon the opinion possessed by the people to allow it to be thus unscrupulously exploited. Surely it is one of the first tasks of the Christian community to ensure that its organs for distributing news shall publish the truth on all occasions.

How could a reform of the press be instituted?

Truth and Government.

As citizens we are called upon to take a part in the governing of our towns and our country. It is a duty and a privilege which can only be well and faithfully discharged, if we carefully

train ourselves, and rigorously demand the highest standard of truth in all departments of government. In no one section of government should there be room for a man who acts untruthfully. The disciples of truth are called upon to use their efforts to ensure that persons taking public office should be truth-loving and honourable.

The teaching of Socrates in the *Apology* and *Crito* should be specially considered in this connection.

Politics ought not to be a game in which one set of men seek to delude another. If we cannot impress our view of life upon others without resorting to the means of untruth or implied untruth, we had better leave the propagating of our ideas alone. There is room in public affairs and politics for men with the high standard of honour which comes from serving truth.

How can we make our political system cleaner ?

What can the Adult School do towards bringing the standard of truth into the affairs of government ?

Truth and Justice.

One of the noblest of human virtues is the virtue of justice. It springs from a desire to do right. It is a public virtue. To act justly we must needs know the truth, and, knowing the truth, act dispassionately and with dignity.

To the Christian, God is the embodiment of truth and justice, and one of the grandest ideals which Christianity has given to human society is the ideal of equal justice for all men.

Justice is not, however, the appendage of a legal system ; courts, lawyers, judges, may be part of the prescribed form of justice, but the spirit of justice must reside in the hearts of a people before it can become a rule of life. We often overlook this fact and confound justice with the legal machinery which attempts to interpret her. Nowhere is Plato more useful to us than on this subject—indeed, it is the main topic in the *Republic*. He felt the idea of justice to be the very essence of the State. How far do you feel this to be a correct statement ?

We can teach the elements of justice in our Schools, we can learn the elements of mercy which should temper justice from our Master. Justice in public affairs depends in the last resort upon how well we have individually learned our lessons.

How does public opinion affect justice ?

Is a legal system necessary to ensure that justice rules ?

April 25th.

V.—TRUTH IN INDUSTRY.

Bible Reference : Proverbs II. 1-14, 26-31.

Other References :

Christianity and the Social Crisis. Rauschenbusch.

The War of Steel and Gold. Brailsford.

Unto This Last. Ruskin.

Your Part in Poverty. George Lansbury. (Allen & Unwin, 1s. 3d.)

Allied Subjects :

The Growth of English Commerce.

Mediæval Socialism.

The Influence of Christianity upon Social Ideals.

The Whitley Reports.

Keynote of Thought : " Your labour only may be sold : your soul must not."—RUSKIN, *Time and Tide*.

" There is no wealth but life."—RUSKIN, *Unto this Last*.

Suggested Hymns : 90, 70, 6.

Aim of the Lesson : To see what effect the practice of truthfulness would have upon our industrial and commercial life.

Notes on the Lesson.

Two standards of morality. No section of modern life is more urgently in need of the application of the principle of truth than industry and commerce. There has grown up in our midst, by the side of our present commercial system, a dual order of morality. We have come to have one standard of morals for our ordinary life and another for our industrial activities. Thus it happens that we find men doing things at business which they would not stoop to do outside it. There are comparatively few men who make a practice of lying in their ordinary relations with other men, but how many practise deceit and skilful falsehood in the interests of their work or business ? Few men pilfer and thief outside their work, but there are many who will, by methods less obvious than we associate with stealing, rob those for whom they work or those to whom they sell goods, or whom they employ. Suppose we were to name the sins of our industrial and commercial life, by the same names as we apply to them when found in other places ; we should then call the employer who pays bad wages and makes high profits, a thief, and the workman who receives wages for work which he has either shirked or done badly also a thief. But we call these sins by other names when they apply to business. We say, the employer who unjustly uses his workmen, is a hard man, the workman who shirks his work is lazy, the shopkeeper who sells at undue profit a

profiteer, and the person who gets money by selling goods on false pretences, a clever rogue. In the interest of truth we should strive to call vices of the same kind by the same name wherever we find them.

Can there be more than *one* kind of true morality?

Morality and Prosperity. Men have always been prone to prosper at the expense of character and moral uprightness. Perhaps Jesus had this in mind when He said that it was harder for a rich man to enter the kingdom of Heaven than for a camel to go through the small gate in the city wall. It must have been so in the time of the writer of the chapter of Proverbs which heads our lesson.

The isolated verses, while not showing any close connection, teach certain well-defined lessons. They deal with honesty in commercial life, with the contrast of over-estimation of oneself, as against the proper complacency which worldly wisdom prompts. They reach a higher level (verses 3-9) in dealing with the saving power of goodness as over against the certain dangers of persistent wickedness. In 10 and 11 we find a thought often echoed by the prophets, that civil prosperity is the outcome of virtuous conduct, while public affairs have taught the writer (verse 14) the wisdom of looking at any line of proposed policy from every side.

The second section deals with the value of kindly conduct, the folly of trusting in the power of riches: but, on the other hand, inculcates the folly of stinginess, verse 29 really applying to the man who is so niggardly as to bring distress on his household. Thus we see the application of wisdom to public and private affairs.

There have been times when men have striven to make prosperity conformable with morality. There was a time in this country extending roughly from the Middle Ages to the coming of power-driven machinery, when the craft guilds endeavoured to bring the dealings of their members into line with moral principles. They strove to exercise a good influence, not only by regulating prices and wages, but by insisting upon the goods produced being of certain standard in respect to workmanship, quantity and quality. They sought to protect their members from unrestricted competition and thus enable them to be secure against want and the vices which accompany poverty. There was a close connection between the guilds and religion, and many of them assumed forms closely resembling co-operative religious societies. With the coming of the industrial revolution there came the new science of economics. Men became eager to make money, and in their haste they forgot that they were dealing in human life. Aided by the new science, which taught the

necessity of "free competition" and the "laws of nature," they forgot the laws of truth. By the aid of the new machines they tapped unlimited sources of wealth and learnt how to make money faster than they learned how to distribute it justly. They divorced morality from business and locked truth in a dungeon. The horrors which followed their discoveries are disgusting in the extreme and could only have been possible in an age in which men forgot God and smothered their conscience. For a time the "Science of Wealth" blinded men. But there arose teachers like Ruskin, Carlyle and Arnold, who emphasised the truth that well-being is dependent upon morality. They urged men to love wisdom and seek the true meaning of wealth.

Unfortunately, however, even though truth lives and conquers, untruth is hard to kill. To-day we still lean to the idea that "business is business" and that morality has little to do with it. We regard business and moral truth in the same way as we do oil and water, as things that will only mix under rare and almost unheard-of conditions.

Can you explain why we persist in the "business is business" view of industry and commerce?

Life the only Wealth. Ruskin says in *Unto this Last* :

"That country is the richest which nourishes the greatest number of noble and happy human beings; that man is the richest who, having perfected the functions of his own life to the utmost, has also the wisest helpful influence, both personal and by means of his possessions, over the lives of others."

Do we believe this? Dare we practise it?

Why is it that man, knowing the truth about wealth, still bends most of his efforts to accumulating material?

Industry and Life. If Life is the only wealth, then Industry and Commerce are the servants of life. They are not ends in themselves to which a man must dedicate his life. True, we cannot live without materials, but there is a difference between living for materials and living by the aid of materials.

To live, a man needs freedom from undue restraint, he needs to be able to shape his outer life to his inner ideal. If he is a slave in any sense, the extent of his life is limited; "the measure of his step is the length of his chain." The chain may be circumstance, it may be other men, or it may be his own making. By shunning truth we forge for ourselves a chain.

Have we shunned truth in industry and made it a chain instead of a ladder?

Industry and Truth. (a) *Moral Truth.* There are two spheres in industry to which we can apply moral truth; (1) in the relations between the various sections of workers and employers; (2) in

the external relations between the manufacturer and customer, or producer and consumer. To have moral truth in industry we must have the principles of truth in both these parts.

Honourable dealing between the various sections inside industry can be fostered by the provision of means, in the shape of committees, lectures, meetings, etc., for the frank, full, and constant interchange of ideas and opinions; and by the removal of conditions which put a penalty on honest dealing. The art of speaking the truth can be fostered by stern measures being taken against those who handicap straightforwardness by victimising the man who speaks out and promoting the man who has no standard of morals. It can be helped by all sides taking the trouble to know the facts. Many disputes would be avoided if the persons concerned knew all the facts. Ignorance makes disputes possible and intensifies bitterness between parties at variance. It would be useful here to consider briefly how Trade Unions can help to establish honourable relations between internal sections. Another source of untruth in the dealings of those inside industry springs from class bigotry. Modern industrial organisation fosters and intensifies class bigotry.

Will the Whitley Councils help to destroy this bigotry?

In considering the external dealings of industry, we must realise that the problem has two sides. To practise truth the producer must make his word his bond, and manufacture only goods which are up to his advertised standard, that are neither fakes nor substitutes. At the same time the consumer hinders the practice of truth if he demands the impossible in quantity or price, or purchases things which he knows require unclean methods to make and sell. To sell particular articles or classes of goods, business firms, shopkeepers or agents, when in competition with each other, often promise to supply articles of a quality which they know cannot be made for the price, or promise to deliver to a given time, knowing full well they cannot live up to their promise. It is considered good business to score over a competitor, and to this end methods which are the reverse of honourable are sometimes used and truth suffers.

How do the modern methods of advertising tend to make producers tell untruths and purchasers expect the impossible?

(b) *Scientific Truth.* To serve life truly, industry must avail itself of science and the truths she has discovered. Every discovery of a new process, of a new means of applying nature's powers, or of a new source of energy, is a means of freeing man from bondage of material things and enriching his life. If we point to the fact that in the past such has not always been the case, we do not disprove the truth, but only indicate that hitherto

men have only applied that part of truth which has served their selfish purposes. Scientific truth must be accompanied by moral truth if it is to render man true service. Machinery, specialism, high productivity, and skilful organisation are all means, if rightly used, of ridding life of useless toil. The true value of science does not lie in the fact that it helps men to win more material wealth, but in the fact that it makes it possible for a larger number of men to enjoy life and be free from material cares.

To utilise the forces of nature to the full we must know their laws, to apply them we must know how to construct tools, machines and instruments, and how to order processes. Between the truth of science and industry there should be interdependence.

We do not serve truth when we do things by trial and error or unscientifically. It is wasteful to ignore the truths which science has discovered. The discovery of scientific truth calls for patience and resource, for opportunity to observe and record observed facts, and in the interests of life industry should foster these things.

How can we strengthen the link between science and industry ?

May 2nd.

VI.—TRUTH AMONG NATIONS.

Bible Reference : Isaiah 40. 15-31.

Other References :

Ten Years of Secret Diplomacy. E. D. Morel.

Problems of Power. W. Morton Fullerton. (Out of print.)

International Relations. A. J. Grant, A. Greenwood, and others (Macmillan, 2s.)

Allied Subjects :

The League of Nations (List of publications obtainable from the League of Nations Union, 22, Buckingham Gate, London, S.W.1).

International Law.

The Story of the Work of some International Society.

Keynote of Thought : " If the world is to be saved, men must learn to be noble without being cruel, to be filled with faith and yet open to truth, to be inspired by great purposes without hating those who try to thwart them. But before this can happen, men must first face the terrible realisation that the Gods before whom they have bowed were false Gods and the sacrifices they have made were vain."—BERTRAND RUSSELL.

Suggested Hymns : 27, 156, 36.

Aim of the Lesson : To discover where the practice of open truthfulness would lead the nations and to see what stands in the way of a " League of Truth."

Notes on the Lesson.

Our limitations. It is not easy to break away from our surroundings and view the world impartially. We need imagination and vision to do it successfully. The customs of our country, its history and tradition, our language, and even our own particular method of interpreting a universal religion, all tend to hinder clear-sightedness. We view the world through coloured glasses and in consequence rarely get a true impression. We recognise that Christianity lays emphasis upon the fact that all men are equal before God, and in the abstract we are willing to grant it, but in the concrete, and especially when wearing our coloured spectacles, we are apt to make exceptions; to rule that under some conditions a man is our brother, but under others he is not. He is like us in form but made of another kind of clay.

Our Hopes. Most of us cherish the hope that some day we shall discover the means of putting our ideals into practice. We admit the principle of universal brotherhood, we see that the nations of the earth ought to be united, and we are groping for the means of realising this ideal. A stern application of the principle of truthful dealing would go a long way in this direction.

Let us try to view the world as a whole. We see the world around us divided into Nations and Nation-groups. Each

nation or group has a separate and distinctive identity. In each the members are bound together by language, race or religion, and possess an affection for the men and women who share with them the same tradition and history, whose forbears toiled for the same causes as their own, and who are affected by the same group successes or failures as they themselves.

Although each nation or group of nations possesses a collective character and outlook, this collective character depends entirely upon the character and soul of the people in that nation or group and not upon a few persons, for, as has been well said, "Civilisations are externalisations of the soul and character of races. They are majestic or mean according to the treasure of beauty, imagination, will and thought laid up in the soul of the people."

As the years go by, the nations of the world become less rigidly self-sufficient and insular. Economic forces are at work breaking down the self-sufficiency of nations, just as the same forces once broke down the self-sufficiency of the village and town life of the Middle Ages. It is a commonplace that capital is international. Each group of peoples in the world becomes yearly more dependent upon other groups for the very means of life, and tariff walls fail to prevent this movement toward economic unification.

Can you illustrate this tendency by historical examples?

In addition to the strong loyalty we find in the separate groups, and the growing tendency for groups to lose their self-sufficiency, we see other forces at work, the operation and purpose of which are not so easily discovered. In the first place we see a tendency for groups of peoples or nations to be collectively ambitious, or led by ambitious leaders. And we see them striving to gain their own ends by every means in their power regardless of others. Secondly we see a grave distrust which exists between group and group. The groups distrust each other and believe that every other group is only waiting a favourable opportunity and time to work its will and vengeance upon it. The result of this distrust is that modern civilisation is for ever living on the edge of a volcano, which may at any moment break forth and scatter pain, poverty and death amongst thousands of people.

Add to these facts yourself and try to furnish concrete examples in support of or in opposition to the above and then consider two views of the meaning of nationhood whose representatives we may take as Mazzini and Treitschke.

Two views of Nationhood. Mazzini regarded the nation as having a mission. He taught with force and fervour that the function of the nation is to aid struggling and oppressed peoples,

to give sympathy and encouragement to all who are fighting the battles of human freedom. And that loyalty to the nation was second to loyalty to truth and conscience. Here are his own words :

"In whatever land you may be, wherever a man is fighting for right, for justice, for truth, there is your brother ; wherever a man suffers through oppression of error, of injustice, of tyranny, there is your brother. Free men and slaves, you are all brothers. Origin, law and goal are one for all of you."

Treitschke, the German apostle of power, also taught that the nation has a mission, but to him it was a mission of extending its own particular civilisation. In his estimation force was the agent of the national mission, and under his scheme a would-be successful nation must start by accepting force as a cardinal tenet of its faith. He " held that a State, like every other individual, could only remain vigorous and healthy if it were continually struggling and exercising its powers. Therefore, conflict was the normal relation between States, and warfare was essential to their well-being." As he himself says, " In this eternal conflict of separate states lies the beauty of history : the wish to do away with rivalry is simply unintelligent." (Quoted by Conrad Gile in *National Prosperity and Power*).

Which is the True View? By which school of thought are our national ideals to be moved and inspired ? One is clearly a denial of Christian principles ; it is also a denial of all that is best in human nature, as well as a gross and wicked misreading of history. For if we look carefully into the matter we shall see in the history of human progress a general and conscious movement from individual self-sufficiency to the need of co-operation with others ; every advance widens the area of man's co-operative activity and deepens his need for it. This is biologically and economically true.

If the mission of a nation is to help forward the coming of the Kingdom, truthful dealing is essential. If we recognise that it is the privilege and duty of the nation-group to help all men to extend the basis of human freedom, to help all men to discover joy and love in life, Truth is one of the first essentials of the citizen of the nation with this mission. Loyalty to the truth must be our first concern, national affection and national ambition must be overruled by the truth.

For do we not now know to our lasting sorrow that mere national ambition blinds men to the truth ? We require our patriotism and love of country to be tempered by a humane spirit, and guided by a rational and truth-loving mind. For without the saving temper of a rational mind to keep in check our passionate emotions, and the compelling power of a humane

spirit which enables us to see beyond the mere nation-group and envisage all human beings as members of one great family, patriotism is a blind force easily used for base ends by charlatans and rogues.

What does the adoption of Truth as the standard of national life imply?

(1) A realisation that others beside ourselves desire to live and have "life."

(2) That the mere semblance or form of truth in the dealings of nation with nation is not enough. Intercourse must be true in every part, in the thoughts which weigh circumstances and conceive projects, in the phrases which express these thoughts and projects, and in the acts which seek to embody them into life. Which means that no longer must diplomacy be a game in which the players seek to gain goals by hoodwinking and deceiving their opponents, but in straightforward and open interchange of ideas and projects.

(3) That as a beginning the peoples of the nations must seek to understand each other, must diligently search for knowledge of the doings, hopes and fears of men in other countries than their own. Men must demand from the press, from the platform and pulpit, from their statesmen and teachers, the truth in matters relating to the lives of other people.

(4) It is essential that we should learn to school our racial and national passions. The long ancestry of human strife which lies behind each one of us must be held in check by our instincts of love and justice; we must somehow learn to subject our death-dealing instincts of hatred, fear, and accumulation to our life-giving instincts of love and joy in life, co-operation and mutual aid.

(5) Before and above all—if we believe Christianity to be the embodiment of Truth and light—to adopt it as our philosophy of life, as the touchstone of our conduct, and to practise it in our dealings with other peoples. *Dare we try it?*

A League of Truth. Our Bible reading emphasises the relative insignificance of the nation. The world is a whole, the nations are not the all-important factor, the chief thing is to recognise that before God men are brothers. The majesty and strength of nations, the skill and splendour of their rulers, in the estimation of the writer of this chapter, are as nothing in comparison to the skill of the Father of men.

A modern writer has put the same thought in other words. H. G. Wells says:

"Mankind is hardly more awake than a little child and still collectively dreaming. It has its dreams, which it expresses by its

flags of nationality, its strange loyalties and irrational creeds, and sometimes its dreams become such nightmares as this war. But the time draws near when mankind will awake and dreams will fade away and there will be no more war, no kings, no leaders but the one God of mankind. This is my faith."

Suppose we believe that Isaiah's words were true and that the practice of truth would hasten the day dreamed of by Wells. How should we start to realise our belief? Imagine the nations pledged to deal truthfully with each other, the peoples of the earth desirous of knowing the truth; what would be the result? By the practice of personal truth, by our demand for truth in public life, in commerce and industry, and in the dealings of our nation, we can do our part towards the realisation of our dream. Let us start now and make the words that follow our prayer.

"Spirit of Truth, still further urge thy sway,
Still further brighten our imperfect day.
From every other fetter set us free
From every bond that is not knit by thee."

This is the day of such opportunity, for, as General Smuts has said, "Humanity has struck its tents and is once more on the march."

July 4th.

THE GOODNESS OF BEAUTY.

Bible References : Psalm 90. ; Eccles. 3. 10-13 ; 1 Tim. 6. 17.

Other References and Allied Subjects :

Summum Bonum, poem of eight lines by Robert Browning.

Life of Wm. Morris, by J. W. Mackail (Longmans, 2 vols. for 6s.).

Memorials of Edward Burne-Jones, 2 vols. (from a library). "I have no politics and no party and no particular hope ; only this is true, that Beauty is very beautiful, and softens, and comforts, and inspires, and rouses, and lifts up, and never fails."

Fra Lippo Lippi, by Robert Browning, containing the lines :

"If you get simple beauty and nought else,

You get about the best thing God invents ;

That somewhat, and you'll find the soul you've missed

Within yourself, when you return Him thanks."

More's *Utopia*. Especially the description of the Temple of the Utopians.

Plato, on the spiritual importance of the beautiful environment, see *Republic*.

Keynotes of Thought : (a) "All great art is like a ghost seeking to express more than it can utter, and beckoning to regions beyond."—A. E. ZIMMERN, *Greek Commonwealth*, p. 197.

(b) Have nothing in your house which you do not know to be useful or believe to be beautiful."—WM. MORRIS.

Suggested Hymns : 6, 60, 106, 143, 174.

Aim of the Lesson : To understand the spiritual value of a beautiful environment.

Notes on the Lesson.

1. We have been looking at the great deeds of the adventurers of the past. We have been trying to assess our debt to them. We now prepare to turn our thoughts nearer home, to see what should be the effect on *us* of this, our great inheritance ; for, as Pericles, the great Athenian, told his fellows, "the whole earth is the sepulchre of famous men ; and their story is not graven only on stone over their native earth, but lives on far away, without visible symbol, woven into the stuff of other men's lives. For you now it remains to rival what they have done, and, knowing the secret of happiness to be freedom, and the secret of freedom a brave heart, not idly to stand aside from the enemy's onset."

We have been laying a foundation for the next section of our lessons—"Every Man an Artist"—and before we launch our craft on that voyage, we pause to assure ourselves of the port.

We do not ask if we can reach the port, we ask rather, is it *the* port for which, win or lose, we are bound ?

Question 1.—Dare we try Beauty ?

2. That is the first and last question of this lesson.

Look at the two "keynotes of thought" at the head of these notes. They give us the two ends of our adventure, the distant port, far beyond our horizon, and the first step which we may take towards it. Compare Mr. Zimmern's "All great art is like a ghost seeking to express more than it can utter and beckoning to regions beyond" with that wonderful word in Ecclesiastes 3. 11, "He hath set the world in their hearts," or as another translation reads, "He hath set eternity in their heart." Are we not, because we are men, the fellows and inheritors of the great ones, bound on this voyage ? Is the adventure not in the very blood of us ? Perhaps it is : but if it be, we have but weakly answered the call. Dare we pledge ourselves to Beauty and Freedom as entirely as the Greeks did ? Dare we trust these things ? Here is a summary of what we may learn from the Greeks : "We must learn to enjoy the society of people for whom comfort meant something very different from motor-cars and arm-chairs, who although, or because, they lived plainly and austere, and sat at the table of life without expecting any dessert, saw more of the use and beauty and goodness of the few things which were vouchsafed them—their minds, their bodies and Nature outside and around them" (*Greek Commonwealth*, p. 213). When we come to take that first step in our adventure after Beauty, and strip ourselves of everything except what we "know to be useful or believe to be beautiful"—there will be a fine bonfire in our back-yard !

We are bound to revert to that saying of Wm. Morris. It will lead us to consider if a thing which is perfect in its usefulness can help being beautiful too. We may find that the beauty of a thing, or of a thought, or of a character, is a guide as to its utility. This would make us feel much safer in deciding that we dare try Beauty. Think over that for awhile. Try to think of the things in Nature that are *not* beautiful : it is not so easy to find one. But if the Hand of God made everything so exquisitely, so fitly and well, and of such surpassing beauty, there must be something in it. If God dared to try Beauty—why not we ?

"O world as God has made it ! All is beauty :

. . . What further may be sought for or declared ? "

3. Let us be quite sure of our ground and put our question in another form :

Question 1a.—Dare we trust Beauty ?

It is the same question, but it probes the cause of our hesitation. We have been afraid of Beauty because we have thought it dangerous. "The lust of the flesh, the lust of the eyes, the pride of life," "The primrose path to the everlasting bonfire," all these have been joined in our minds with the word Beauty—the subtle enchantress luring us from the narrow way. If Beauty means lust and pride, we will not trust her, we will have none of her ! We are quite certain of that. Let us know where we are putting our trust.

Let us test the matter, each one for ourselves ; the writer of these notes for himself, the reader for himself ; let us each test the matter fairly and in our own way. On the table before the writer stand a picture and a statue ; both are but reproductions and cannot tell all that the original master-pieces convey, but they will serve the purpose. The statue is the Greek "Venus of Milo," the picture is by the French painter Ingres : it is called "La Source" and is the nude figure of a girl. They are quite different from one another, but, as regards beauty, in every line and every curve (except where the statue is damaged) they are very, very near perfection. The writer has looked at them many times before and, as he looks at them again now, he knows for certain that any influence they have had on him has been to strengthen and to refine. If he answer the question fairly, he is bound to say that, so far as he is concerned, we may trust Beauty.

4. The aim of our lesson speaks of "the spiritual value of a beautiful environment." These are large words and difficult to define. We shall differ as to what we mean by "spiritual" and "beautiful." We may be content to differ. Our Adventure—if we have pluck to make it—will enlarge and rectify our understanding of both words as we go along. Enough now to be sure that the two are connected ; that the spirit of the nation is sustained by the beauty of its cities as well as by their industrial efficiency, rather that both work together ; that the spirit of the family is sustained by the beauty of the house that homes it as well as by the soundness of its sanitation—rather that both these work together ; that the eternal spirit of the man is sustained by all of beauty which he makes part of his life, working together with his quest for truth and for love.

THE SEARCH FOR BEAUTY.

C.—EVERY MAN AN ARTIST.

July 11th.

I.—THE JOY OF MAKING THINGS.

Bible References : Exodus 35. 30-35 ; 36. 1-4 ; Hebrews 8. 5

Other References and Allied Subjects :

Hopes and Fears for Art, by William Morris.

Life of Wm. Morris, by J. W. Mackail.

Sonnets, by Michael Angelo.

Sartor Resartus, by Thomas Carlyle.

Stradivarius, poem by George Eliot.

One Word More, poem by Robert Browning.

Notes on Browning and Morris, p. 85 above.

The New Needlecraft. (P. S. King & Son, 2s. net.) Apply for information to "Edencroft," 307, Emlyn Street, Deptford, London, S.E. (where the principles of Wm. Morris are being applied to clothing).

Keynote of Thought :

"There they are, my fifty men and women
Naming me the fifty poems finished !
Take them, Love, the book and me together :
Where the heart lies, let the brain lie also."

(First lines of Browning's *One Word More*.)

Suggested Hymns : 24, 64, 66, 79.

Aim of the Lesson : To consider the joy of making things in our own way.

Notes on the Lesson.

1. The delightful passage from the Book of Exodus shows us the spirit in which all the good work of the world has been done (recall lesson for June 27th, on "Man's Adventures in Building"). The Hebrews were not by nature either great builders or handicraftsmen, but there was work to be done, and they wanted it to be *their* work. See how Bezaleel from one tribe and Aholiab from another feel the call to do and are stirred by the enthusiasm for making things : picture how they set to work, see them imagining the things they will make, perfecting their skill of hand, designing, executing, scrapping one attempt that they may do it better next time, trying again and again until they feel themselves masters of their job and enjoy the satisfaction of

their own well-done work. See how their enthusiasm spreads to others; how some are content to bring materials while others join the band of workers and feel the joy of being a "wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary."

THE MAN WHO WINKED AT THE STARS—A FABLE.

2. There was once a man who took counsel with the members of his body, asking which of them could give him the greatest joy. He hearkened to those members that urged their claims the most clamorously upon him. He rushed headlong into what are called "the pleasures of the flesh." He became a glutton, a toper, a libertine. There were moments when he thought he had been counselled well, but there came long spaces upon him when he knew he had been counselled ill. The flowers lost their fragrance; the birds sang out of tune; and the silver eyes of night that had once twinkled merrily upon him stared reproachfully into his soul.

He took counsel a second time with the members of his body, asking them fervently which of them could give him the greatest joy. "Through us," said Eyes and Ears, "you can feast upon all the wonder and beauty of nature, upon all the splendour and glory of man." Eyes and Ears convinced him that the secret was theirs. He read books, travelled, collected things, patronised the arts. "Eyes and Ears," said he many a time, "you counsel well; you counsel well." But the years went by, and there came long spaces upon him when he doubted if, after all, Eyes and Ears also had not counselled him ill. The flowers began to lose their fragrance; the birds began to sing out of tune; and the silver eyes of night that for awhile had again twinkled upon him merrily, began once more to stare reproachfully into his soul.

A third time he took counsel with the members of his body, asking them in despair if none of them could give him a lasting joy.

"Through us," said Hand and Head and Heart, "you can win a joy that no man taketh from you."

The man began life yet again. To everything he did he gave the utmost of his Hand, the utmost of his Head, the utmost of his Heart. He was no longer passive, but active. In his own way, as well as he could, he became a maker of things, an originator of ideas, a creator of new worlds. He helped God make the earth a jolly place to live upon. He filled the flowers with fresh fragrances; he wrote new tunes for the birds; and when he winked at the stars they winked back at him.

3. ". . . . Art, that is, the Godlike Part of Man."
(William Morris.)

"All True Works of Art are the Godlike Rendered Visible."
(Thomas Carlyle.)

Think of the infinite hosts of minerals, vegetables, animals and men upon our little world. Think of space without end, filled with worlds that have no number. God seems to have such joy in making things that we are forced to assume that creation is His very self. (Until recent times men have called Him the "Creator"; nowadays, it is the fashion to speak of "The Creative Principle.") In our inmost selves we are made of the same stuff that God is made of. We become our real selves only when we express this God in us, when we in our turn create things. Both Art and Religion mean nothing more and nothing less than this realisation of our divinest possibilities. There is no sense in life (and no joy) unless it is used for the assertion of "the godlike part of man," for "rendering visible the godlike." Our duty, our privilege, is to put our utmost, that is, our very self, that is God, into every scrap of our work, paid or unpaid. The man who uses his leisure for trivial ends, the man who puts less than his best into his job, is not only a traitor to the community, but a slayer of the God in himself. The business of every one of us is to bring beautiful things into being, whether these things are "common articles" (such as Jesus made when He was a carpenter) or human beings (such as Jesus made when He was a teacher).

4. "My work," once declared William Morris, "is the embodiment of dreams in one form or another." He embodied dreams in chairs and carpets and curtains, because he wanted people to be encompassed by the dreams that make for nobleness instead of by the brutality and vulgarity that make for sordidness and sin. The place in which you meet Sunday by Sunday—have you filled it with your dreams? Is it clean? Is it bright? Is it orderly? Is it beautiful? Does it realise in its walls and furniture the ideals of an Adult School? Does it of itself inspire you?

Questions :

Class Method. Let the fable in Section 2 of these notes be read aloud and then let the class consider such questions as these:—

(1) Do you know anybody like "the man who winked at the stars"? Have you yourself had any experience similar to his?

(2) How can a man "help God make the earth a jolly place to live upon"? What part of your own twenty-four hours' day comes nearest this achievement?

(3) Look at the note on Browning and Morris at the beginning of this group of lessons (p. 85), and realise the attitude towards work of such a man as Wm. Morris. In the light of this and of paragraph 2 above, consider—Why does the man who puts less than his best into his job become a slayer of the God in himself?

Consider alongside the example of Morris or of another great craftsman, W. C. Smith's poem, *The Carpenter*, with its verse:

“ Very dear the cross of shame
Where He took the sinner's blame,
And the tomb wherein the Saviour lay, until the third day
came;
Yet He bore the self-same load,
And He trod the same high road,
When the Carpenter of Nazareth made common things for
God.”

(4) In view of the dull and sordid nature of much of our work, how can we use our leisure time so as to have the joy of making things?

(5) How many Bezaleels and Aholiabs can you find to make your school and your home fitter places for their purpose: to make them your own?

July 18th.

II.—MACHINERY—OUR SERVANT OR MASTER?

Bible References : Exodus 1. 8-14, and 5. 1-23.

Other References and Allied Subjects :

A Crown of Wild Olive, by John Ruskin.

Anticipation and The Great State, by H. G. Wells.

Erewhon, by Samuel Butler.

Man and Superman, by Bernard Shaw.

Towards Social Democracy, by Sidney Webb.

Note on *Wm. Morris*, see p. 87 of this Handbook.

MacAndrew's Prayer, poem by Rudyard Kipling.

The Machine, poem by W. W. Gibson, in the volume "Fires."

Machinery : its Masters and its Servants. Fabian Tract No.

144. Price 1d.

Suggested Hymns : 26, 62, 102, 297.

Aim of the Lesson : To consider whether machinery can enrich human life.

[It is not possible to find Biblical passages strictly relevant to this lesson. Exodus 1. 8-14 and 5. 1-23 are suggested without pretending that they apply effectively. Can members of the School think of more appropriate references ?]

Notes on the Lesson.

1. *Slavery—Labour—Work—Origination*. The Hebrews had gone to Egypt as guests : they left Egypt as slaves. To be guests of a kind was nothing new to them for, in Canaan, they had been little more than a very large family with no very fixed abode ; they had often roamed from one place to another and could call no land their own. But life had been full of reality and of interest to them : it had been their *own* life : they had set their hands of their own free will to the things they found they could do best : they were free to learn and to profit by their own mistakes and to carve out their own future : they enjoyed life : they took pride in the family to which they belonged.

In Egypt all this was altered. They became slaves : they had to set their hands to things they disliked doing, to labour for which they had no heart and for which they were not cut out : all their old freedom came to an end : they began to hate life, to lose their family pride, which was gradually replaced by a kind of despair.

The result of their slave-life was shown in the difficulties which their great leader experienced. We may well begin our

lesson by looking at this black picture of slavery, by trying to see first what made it slavery and how grave were the effects in loss of joy to the individual and of life and strength to the nation.

There was not much attempt at using machinery in that Egyptian brick-making. The bricks were almost certainly badly made; nor, do we think, were the buildings which they built destined to be the glory of a great building age. It was by other works than these that Egypt taught the world its great lessons in building. For us the parallel is rather this: that we too, find ourselves faced with much to do that is distasteful, much work that is drudgery. Can we invoke machinery to our aid and make it serve us? Can it free us from slavery?

AN IMAGINARY CONVERSATION.

[Good and intelligent people differ greatly in their views upon the value of machinery to man. In the dialogue that follows we have tried to indicate some of these different views, leaving it to each individual member to judge for himself where the truth lies.]

Alpha and *Omega* stood looking at a machine that was turning out hundreds of pins every minute.

"Wonderful!" said *Alpha*.

"Horrible!" said *Omega*.

"I suppose you'd like people to do without pins?" *Alpha* rejoined sarcastically. "Or make 'em with their fingers in their spare time?"

"I would like people to lead civilised lives, pins or no pins," fiercely retorted *Omega*. "What's the use of the pins when we have them. The Greeks produced better pictures, better poems, better statues, better ideas and better men and women than we can—without pins! What purpose does the pin serve? Fixes some caddish papers together and enables rich men to get richer with a little less trouble, or stirs murder in the souls of children by encouraging them to collect butterflies, or contributes to the making of Lady Twemlow's fifty-guinea hat."

Alpha: "Those illustrations don't support your case in the slightest. Machinery also makes those more highly evolved descendants of the plain pin—the safety-pin and the drawing-pin. How would poor mothers keep their babies warm without safety-pins? How would you and Ruskin and Morris and the rest of your artists get on without drawing-pins? And even your Greeks wore safety-pins!"

Omega: "I still stick to my illustrations. All of us, rich and poor alike, owing to the fact that all sorts of things can be produced by machinery, have learnt so to live that we want a myriad of things we should be much better without. It's quite true that machinery does supply ten thousand needs of present-day

people, but the point is that society could and should be so organised that those needs wouldn't exist at all."

Alpha : "What sort of society would it be?"

Omega : "The obvious sort of society that we should all accept as the only one possible had we not been brutalised by machinery and all the artificial civilisation built up upon it.

"My Utopia is a little group of people making their own houses with their own hands, providing from the adjacent country their own food and clothing. . . . There's no difficulty about it. Man has lived in such a simple fashion ever since he began to form communities and he lived a much better life that way than he does now. Read Morris."

Alpha : "Yes, but Morris's mediævalism, according to the historians, does not correspond with facts. And you've said nothing about plagues and famine, and nothing about the absence of books and light—and pins."

Omega : "Whatever evils there were in such a simple method of living they are not to be compared with the evils resulting from our machine-made civilisation. You can tell the real spirit of a people from what it leaves behind it in works of art for posterity.

"Listen to this from Morris: 'I myself am just fresh from an out-of-the-way part of the country near the end of the navigable Thames, where within a radius of some five miles are half a dozen tiny village churches, every one of which is a beautiful work of art. These are the works of the Thames-side country bumpkins as you would call them—nothing grander than that. If the same sort of people were to design and build them now, they could not build anything better than the ordinary little plain Non-conformist churches that one sees scattered about new neighbourhoods.' You see what we've lost? We've even lost not only the power but the very desire to put up a temple pleasing to God."

Alpha : "In the times when the churches were built the great mass of the people were occupied in incessant drudgery, and then all they got in return for it was bare existence. There was no leisure. The Greeks produced works of art only because they made slaves do their mechanical work for them. Do you know that four-fifths of the population of Athens were slaves?"

Omega : "Leisure! what's the use of leisure nowadays when you've got it? How do most people spend their leisure? The way in which you refer to that one point shows what an unnatural outlook you have on the whole question. Don't you see that a man's chief joy ought to come from his work? Don't you know that it is against every principle on which God has built the universe that men should do work they do not love? Machinery has stolen from us the continuous happiness that ought

to fill every active hour. Everybody hates their work nowadays, and always will hate it so long as it consists in the performance of brainless mechanical operations that a trained monkey could undertake. Everything is done now to make more and more things for the consumer—the idea being that happiness can be increased only by multiplying things to eat and drink and wear and see and hear and handle. Go into one of those vast multiple shops where they sell everything and, as you pass through the departments, keep saying to yourself the words of Socrates: 'How many things there are that I do not want!' Why don't the preachers take that for their text? The way to make a maximum of our spiritual needs is to make a minimum of our physical necessities. If we all did that, it would become easily possible for us to make with our own hands all the things that we require and to put into each piece of work the same love and wisdom and beauty and power that God puts into the making of us. And it is only by such creative work that we shall ourselves become noble.

"If you could only realise how unspeakably hideous to me are London and Birmingham and Manchester and Sheffield! Those filth-heaps upon which swarm multitudes of mis-shapen wretches who have lost their souls by being slaves to the machines around which they have gathered! O! if you could only see what life might be—will be when we cease to rely on these monsters that have crawled out of hell!"

Alpha: "But I tell you it is not the machine that is evil. The evil is that the machine is at present our master."

Omega: "And by its very nature it must be."

Alpha: "That's where you are wrong. My body is a machine, more complex a thousand times than anything a factory will ever turn out. My body often gets the better of me and then I produce ugliness and disease and misery instead of beauty and health and happiness. But surely you are not going to tell me that human beings are to be destroyed because they have not yet mastered these machines, their bodies. Remember that we are merely in a transition stage of social development. It is only a century and a half since Watt patented the steam engine and it is about half a million years since man appeared on the earth. The Industrial Revolution has not finished yet. Give man time. We've discovered this extraordinary agent for multiplying toys, and of course we've all behaved like children and asked for all the toys we could get—but now the toys are beginning to weary us and some of the toys are proving very tragic playthings for children, and we are beginning to wonder about things and ask questions. . . . It will lead in the end to control over machinery."

Omega : " And what then ? "

Alpha : " Machines, far more efficient and requiring far less attention than any we yet possess, will do all the heavy work of carrying, driving, lifting, hammering, and so on ; machines will produce the scientific appliances, etc., that are beyond the power of our clumsy fingers ; and machines will prepare multitudes of goods that might be called the raw material of civilised life—rough, unfinished things—articles in what are the early stages of manufacture ; upon these men will work, and make as much of their houses and gardens and clothes and meals as they desire, putting art and individuality into everything about them. Every man will be an artist ; every life will be full of the joy of making things ; every house and garden will express the taste and individuality of their possessors ; politics will be as much concerned with beauty as with battleships and bank-notes ; and art will bind all men into a world society which aims at nothing but the further enrichment of life."

Omega : " And who is going to work the machines ? "

Etc., etc., etc.

July 25th.

III.—HOUSES AND HOMES.

Bible References : Proverbs 30. 10-31 ; Luke 10. 38-42.

Other References and Allied Subjects :

Wm. Morris, (see Note on p. 87 above).

The Programme of Christianity, by Henry Drummond.

The Home I Want, by Reiss. (Hodder & Stoughton, 2s. 6d.)

The Growth of the English House, by T. C. Gotch.

A Talk on Nancy and Eppie in *Silas Marner* : and how their respective homes grew beautiful under their influence.

A Talk on *The House Beautiful* : See recent copies of "Country Life" for illustrations.

Sesame and Lilies, by John Ruskin.

Keynote of Thought : " Have nothing in your houses that you do not know to be useful or believe to be beautiful."—WILLIAM MORRIS.

" Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation."—ANON.

Suggested Hymns : 4, 156, 280, 281.

Aim of the Lesson : To consider how men and women together can be artists in home-making.

Notes on the Lesson.

A human being is a body animated by a living spirit. A home is a house animated by the spirit of Christ. If we make Christ the head of our house, He will command us to have in it nothing that is not useful, nothing that is not beautiful. He will tell us to use our imaginations in order that we may discover what things are useful and beautiful ; He will instruct us to read Morris and Browning and other writers who know what art means ; to study the finest achievements of artists and of nature ; He will insist on our desiring, as Morris did, to make our home the most beautiful in England. Listening to Him, submitting to His guidance, we shall realise that the condition of our home is immensely important ; that its influence upon us for good or evil is far beyond that of any other single agency in our lives ; that what the cinema and the press, the school and the church can do is not a tithe of what the home can do ; that our first duty to our children, to the locality in which we reside, to the community, is to put into our own home all the cleanliness and comfort and fragrance and order and beauty, all the fresh air and sunshine, all the flowers and music and culture, all the laughter and kindness and idealism of which we are the masters.

THE TRUE WAY TO IMPROVE HOUSING CONDITIONS IS FOR EVERY ONE OF US TO MAKE THE BEST OF THE HOUSE WE HAVE.

Questions :

(1) Morris said : " Have nothing in your houses that you do not know to be useful or believe to be beautiful." Apply this principle to stuffed birds, birds in cages, dishonest furniture, cheap prints, vulgar picture postcards, music-hall gramophone records, " drawing-rooms " crammed with ornaments. Apply it to the things in your own home ! Note the tyranny which " following " the house (as houses are at present), exerts over any woman who is at all " house-proud ! " Could houses be so constructed and furnished that everything about them would be both useful and beautiful ?

(2) In Utopia, will every betrothed couple design their own house ? And will every family spend its leisure largely in making its own furniture, doing its own decorations, etc. ?

(3) Drummond, in his *Programme of Christianity*, has said : " How many opponents are aware that one of the specific objects of Christ's Society is Beauty ? The charge of vulgarity against Christianity is an old one. If it means that Christianity deals with the ruder elements in human nature, it is true, and that is its glory. But if it means that it has no respect for the finer qualities, the charge is baseless. For Christianity not only encourages whatsoever things are lovely, but wars against the whole theory of life which would exclude them. . . . But we esteem too little the mission of beautiful things in haunting the mind with higher thoughts and begetting the mood which leads to God. Physical beauty makes moral beauty. Loveliness does more than destroy ugliness ; it destroys matter. A mere touch of it in a room, in a street, even in a door-knocker, is a spiritual force. Ask the working-man's wife, and she will tell you there is a moral effect even in a clean table-cloth."

If it is true that " one of the specific objects of Christ's Society is Beauty," what ought the followers of Christ to say to present-day housing conditions ? Do you think it is possible to be morally beautiful amid the physical ugliness of a slum ?

(4) What are the essential features of a house fit for human habitation ? Ought every house to have a bath-room, a play-room, a study, a craft-shop, a quiet-room ? Ought every house to be heated and lighted by electricity ? Are these things luxuries or necessities ?

[Members of a women's class might be asked to bring plans of a house which would contain all the things a housewife desires in it and yet be " workable " by one woman without engrossing all her time and energies ; so that she may have a chance of being Mary as well as Martha !]

(6) How far is it true that we get the houses we deserve ? Are those living in dirt and disorder responsible for their circumstances ? Suppose every family in Great Britain were given a really habitable cottage on January 1st, 1921, what would have happened to the cottage by January 1st, 1922 ?

A FAMILY PRAYER.

Great God, Who hast made us, man and woman, parents and children, for happiness in one another, lead us to make our life pure and noble. Bless our home. May all who enter it find in it welcome and comfort and beauty, and go from it stronger for their battles in the big world beyond. Keep ever in our minds the sufferings of others that we may never become absorbed in private pleasures or depressed by selfish sorrows. Grant that the passing years may increase our reverence for one another ; keep us ever considerate and courteous in our mutual relationships. We do not ask to be spared from difficulties and disasters, but we do beseech Thee to give us always the power to endure with courage and gaiety whatever may come upon us so that we may win from every struggle with evil a deeper loyalty to one another and to Thee.

Give us the common-sense to build our home upon the Rock of Jesus Christ, and to live as He would have us live.

A WIFE'S PRAYER.

O that the Spirit of Beauty, revealing itself in the stars and in the flowers, may reveal itself also through me in all that I do in this dear home of mine ! O, Jesus Christ, Thou who didst so often pray beneath the stars, and who didst so love the flowers, give me the courage, the wisdom, the persistence to be beautiful like them and like Thyself. Help me to fill this house with beauty. Save me from the sin of allowing our dwelling-place to be less wholesome and orderly and pleasant than it lies in my power to make it. Show me how to give the word " home " a charm beyond all other words in the hearts of my husband and children. I want to be a comrade to him ; I want them to give their lives to humanity. Tell me what to do ; give me strength to do it.

August 1st.

IV.—GARDENS AND GARDENING.

Bible References : Gen. 2. 8-17, and 3. 8.

Other References and Allied Subjects :

Bacon's Essay : *Of Gardens*.

Morris : *Hopes and Fears for Art*.

Alfred Austin : *The Garden that I Love*.

Dean Hole : *Roses*.

E. Robinson : *The English Flower Garden* (John Murray).

Reginald Farrer : *The Rock Garden*. (Jack's. 1s. 6d.)

Gertrude Jekyll : *Wall and Water Gardens* (Geo. Newnes. 12s. 6d.) and *Wood and Garden* (Longmans, Green).

John Oxenham : *The Philosopher's Garden*—poem in *Bees in Amber*.

Wordsworth : *Farewell, thou little nook*.

Suggested Hymns : 91, 115, 260, 362.

Aim of the Lesson : To find out what a Garden may mean to us.

Notes on the Lesson.

1. *Politics*.—

"There is no ancient gentlemen but gardeners."

(Shakespeare : *Hamlet V. I.*)

"When Adam delved and Eve span

Who was then the gentleman?"—Old English saying,
quoted in Morris : *A Dream of John Ball*.

"God the first garden made, and the first city Cain."—Cowley.

"God made the country and man made the town."—Cowper.

"For this is what I would have done in this matter of town and country : I want neither the towns to be appendages of the country, nor the country of the town ; I want the town to be impregnated with the beauty of the country, and the country with the intelligence and vivid life of the town. I want every homestead to be clean, orderly and tidy ; a lovely house surrounded by acres and acres of garden. On the other hand, I want the town to be clean, orderly and tidy ; in short, *a garden with beautiful houses in it*. Clearly, if I don't wish this, I must be a fool or a dullard ; but I do more—I claim it as the due heritage of the latter ages of the world which have subdued nature, and can have for the asking."—William Morris.

When people lived amid the country in villages or tiny towns (as until very recently all did) private gardens were less necessary. Under present-day social and industrial conditions the garden has become essential to civilised existence. Following the example of the rich, every family ought to insist upon possessing its own plot of land, adjacent to the house, where it can grow its flowers and vegetables and fruit and keep its live-

stock. Further (not following the example of the rich), every man, woman and child ought to be half a gardener. How many social problems will be solved when it is declared illegal to put up a house that is not surrounded by a garden !

2. *Health*.—Let the class try to imagine how much the health of the community would be improved if every child, every mother and every man had the chance to work and play and rest in their own garden.

3. *Work*.—The best work of the world has not been done in houses ! The place to write poems and paint pictures and make up sermons and plan achievements is the place where man speaks least and God speaks most.

4. *Education*.—If every child grew up in a garden and if its parents could see that it took full advantage of all that the garden could give and teach, there would be need for neither day-school nor Sunday-school. Some educationists cry out for "Self-activity"—but how better can the child learn self-activity than in gardening and playing open-air games and making out-of-doors all manner of things ? Other educationists cry out for "Education by Environment"—but where is there a better environment than the open-air and flowers and birds ? Other educationists want us to cultivate the scientific instinct in the child—what will do this more effectively than experiment with flowers, observation of insects, reasoning about the weather ? Those concerned for religious education are anxious that the child shall hear about God ;—let the child hear God speak for Himself !

5.—*Love-making*.—There is no more telling criticism of our present social arrangements than the fact that most of the betrothals of England take place in the streets. The majority of the houses of this country offer no privacy for lovers. Churches and clubs and similar agencies (including Adult Schools) seem to think it right that young people should be segregated according to sex. And so sweethearting is mostly carried on furtively in public houses, cinemas and the streets. But even when houses are more accommodating and churches less out-of-date, the garden will still remain the place where Romeo ought to talk to Juliet, and where Maud ought to meet the man who loves her. Why should beautiful love-making be for the rich alone ?

6.—*Religion*.—

"Not God ! in gardens ! when the eve is cool ?

Nay, but I have a sign.

'Tis very sure God walks in mine."—T. E. Brown.

It is true that the poet Francis Thompson said he could see the "traffic of Jacob's ladder pitched betwixt Heaven and

Charing Cross," and "Christ walking on the water, not of Gennesareth, but Thames!" Yet for most of us it is difficult to find God unless we are encouraged by influences which aid our search. Alone, amid trees, under the stars, we scarcely need make an effort to reach God; He comes to us. In our own garden we could enjoy "the frank and fearless communion" which in solitary walks by night H. G. Wells finds in his. By cool waters and in green pastures shall our souls be restored, —stored over again—with life-energy. There is nothing, not houses, not wages, not better babies, not finer education, nothing the world needs so much as to wait upon God. There is no possibility of sane reconstruction, no hope for the League of Nations, unless everywhere men and women find spaces in their lives to get away from business and idleness, alone with God. And the best retreat for every-day purposes is one's own garden.

7. *Practical Counsel.*—"The garden, divided by old clipped yew hedges, is quite unaffected and very pleasant, and looks in fact as if it were, if not a part of the house, yet at least the clothes of it; which I think ought to be the aim of the layer-out of a garden."—(William Morris, in reference to his own garden at Kelmscott.)

"Gardens are like children, they need a lot of love."

- "1. Houses must shelter and support garden;
- 2. Garden must join house to land by a bond of beauty;
- 3. Garden must be of a piece with place and people;
- 4. Beauty and utility should combine."

Let the class consider these statements and apply the lesson in two directions: first, by building up the ideal garden of the future which shall answer the need of the first six paragraphs of the notes; and second, by seeing how far these needs can be met by making the most of present opportunities.

8. *Altruism.*—If our garden is beautiful, can we not so arrange our fences as to enable every passer-by to enjoy it?

If we cannot have a garden, is it a duty to have window-boxes of flowers, and so help to brighten the street in which we live?

9. How much time ought an Adult School man to spend in his garden, and how much in making into a garden this wilderness of a world?

August 8th.

V.—POLITICS AND BEAUTY.

Bible References : Revelation 21. 1-7 ; Isaiah 61. 1-4.

Other References and Allied Subjects :

Life and Writings of William Morris (see Note, p. 87).

The Programme of Christianity, by Henry Drummond.

What is the Kingdom of Heaven ? by Clutton Brock (Methuen, 5s.). Chapter on "The Kingdom and Politics."

Life of Canon Barnett, by Mrs. Barnett (in two vols., from a library).

Twenty Years at Hull House, by Jane Addams (Macmillan, 8s.).

Cargoes, by John Masefield.

The New Freedom, by Woodrow Wilson (Wayfarers' Library, 2s.).

Keynotes of Thought : "What business have we with Art at all unless all can share it ?"

"I think that this blindness to Beauty will draw down a kind of revenge one day."—WM. MORRIS.

Suggested Hymns : 3, 12, 85, 94.

Aim of the Lesson : To consider what we can do as citizens to bring Beauty into the life of the State.

Notes on the Lesson.

1. The sublime prophecy, of which our reading from Isaiah 61. is a part, was taken to Himself by Christ at the beginning of His ministry (Luke 4. 18). The day had come when these things should be realised and the Kingdom of God should come among men and "Thy will be done in earth as in heaven." Our reading from the Revelation of Saint John looks forward to the New Jerusalem as still in the future. The perfect life of the perfect community of men may always remain to us a distant view. Yet, if we see it, and lose no chance of seeing it, so that the distant things become the most real to us, we are in the way to bring it nearer. Bit by bit our society here must reflect the society of our vision, as, gradually, the beauty of the Kingdom of God comes into our lives, and spreads its influence like leaven into the lives around us.

2. [Members of the School are asked to imagine that a group of artists and "rebels," inspired by the writings of William Morris, have formed the society of which particulars are here set forth. By criticising the objects and methods of this fictitious organisation, the School will find its way to sensible views upon the questions involved in the title to the lesson.]

" THE WILLIAM MORRIS SOCIETY.

*" Founded August 8th, 1920.**" Object.*—To introduce Beauty into the life of the State.

" Amplified Statement of the Object of the Society.—The members of the William Morris Society hold that ugliness is a sign and proof of the absence of the Truth and Goodness out of which Beauty spontaneously springs. Believing thus, that there is something fundamentally wrong with any unlovely object or creature, they apply to every item of the existing system of things what has been popularly but rather unfortunately called 'The Test of Beauty :—Is this thing beautiful? If it is, it is good. If it is not, it is bad.'

" They do not assert that Art is more important to civilisation than Morality or Science; but they contend that it is not less important. They know that in this country at this period there is little true appreciation of what is beautiful—none but men and women who have become blind and deaf to beauty could endure the sights and sounds that assail the senses from every direction, not only in public thoroughfares and in places of work, of entertainment, and of worship, but in the very privacy of people's homes.

" In the England of their dreams there will be, in place of monotonous rows of mean houses, beautiful be-gardened dwelling-places, each expressing the spirit of those who made and inhabit it, scattered one here and one there over the countryside; in place of ugly factories there will be workplaces so ennobling that inferior work will be impossible in them; in place of gaudy and rowdy places of amusement there will be buildings which of themselves silently bring joy into men's hearts; in place of modern churches and chapels there will be temples of which God can no longer say, "Is this the best you can erect in My name?" And in place of uninteresting, graceless, ill-clothed men and women there will live in that coming England beings who carry themselves like the kings of fable and song.

" The Society as a whole has so far formulated no fixed and final views upon existing social, industrial and political conditions. Some of its members hold with Morris that 'Art has been handicapped by the present system of capital and labour, and will die out of civilisation if the system lasts'; others hold that there is no necessary connection between capitalism and the decline of Art, and no guarantee that art will flourish if capitalism is replaced by State Socialism or Guild Socialism, or the Communism in which Morris himself believed. So long as it is satisfied that its members are taking some share in its enquiries into the relation of Art to the existing social order (this is a

condition of membership) and are re-adjusting their own attitude in response to the research work of the whole organisation, the Society leaves each member entirely free to think, write, speak and act as he or she sees fit. With one important exception the work of the Society as a corporate body is at present restricted to research and to propaganda of a general kind. That exception is the effort to achieve such a system of education as will in time compel all citizens to insist upon beauty in every relation of their lives."

3. *Let the class consider :—*

- (i.) Whether Jesus Christ cared about Art, and whether Christianity is on the side of the Puritans or the artists ?
- (ii.) Whether the factory inspector of to-morrow will be saying " Remove that machine ; it is ugly " ?
- (iii.) What public control could do to beautify advertisements ?
- (iv.) What improvements in child, adolescent and adult education are necessary in order that all of us may love Beauty more ?
- (v.) What each of its members can do (through Adult School, through local and national politics, through trade union and co-operative society) to introduce Beauty into the life of the State ?

August 15th.

VI.—THE COMMONWEALTH OF ART.

Bible References : Ephesians 4. 1-8 and 11-16 ; John 17. 15-20.

Other References and Allied Subjects :

Morris (see Note, p. 87 above.)

What is Art ? By Tolstoy.

What is the Kingdom of Heaven ? By Clutton Brock (Methuen, 5s.)

Sir Joshua Reynolds' *Discourses on Art*.

Lives of some great Craftsmen, e.g., Leonardo da Vinci ; Albert Dürer ; Benvenuto Cellini ; G. F. Watts.

Suggested Hymns : 1, 16, 30, 257.

Aim of the Lesson : To see how Art makes men one.

Notes on the Lesson.

1. Our present lesson concludes the section on " The Search for Beauty." We began that section by opening the " Bible of Nature," so that we might see what Nature herself has to tell us of Beauty. The Bible of Nature is a book which is always open for anyone to read who has eyes to see and a heart to understand. It is the first and last great teacher of men of all ages and of all races. In our frank, free and reverent study of it we are bound together in a world-wide commonwealth of learners and lovers. " One Lord, one faith, one baptism, one God and Father of all, who is above all and through all, and in you all."

" Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man."

The reality of this commonwealth and of this unity was deepened for us as we studied the " Bible of Art," wherein we saw the example which great men had set us in many departments of Art. Let us now recall some of these that we may the better know how world-wide is our commonwealth—for we are all artists now. Recall how, in the Art of Building, one age has used the findings of another, how Greece borrowed from Egypt, Rome from Greece, France and England from Rome, and how contemporary nations have striven together in a rivalry—at once friendly and co-operative—to add to the common store of work well done or of ideals made material. Recall how in painting, in speech, in music, indeed in every art, the boundaries of race and country have taken second place to the wider commonwealth in which each gains by serving. There is no force so great as a

common interest, a common love, a common endeavour, to overcome the antipathies that divide and to make men one.

Whatever makes men one brings the divine answer to the prayer of Jesus (John 17. 21).

"The mere seeing of the Kingdom of Heaven makes men long for fellowship; for to see it is to desire to share the sight of it with others. The first result of that desire is art. When a man sees the kingdom in that relation which we call beauty, he has an instant desire to communicate his sense of that beauty, indeed the beauty itself, to other men: so that he may be not merely a lonely spectator of it, but himself a part of it by sharing it with all men. The very experience of beauty is communicated only in that which we call expression, which is really the communication of that which has been experienced; and without that communication the experience is incomplete and leaves the mind thwarted. Art then is an effort at fellowship in feeling; and there is nothing of the herd instinct in it, because there is nothing exclusive—no hatred or fear or rivalry. The artist is not aware of his own herd or another, but only of mankind with which he desires to share his experience. For him there is neither Jew nor Gentile, bond nor free. In art we all know that we can escape utterly from the herd-instinct; and that is one reason why we value it so highly."—(Clutton Brock: *What is the Kingdom of Heaven?*)

2. *Oneness through being Artists.*—(1) Men are not one to-day. A warless world is not yet achieved; the League of Nations is no more than a hope; state stands opposed to state. Within our own country are divisions between men and women, rich and poor, old and young, church and chapel, educated and ignorant, Coalition and Labour. As individuals we are conscious of being at variance with others rather than of being at one with them.

(2) What causes men to be not one but many? Why are we divided from one another? Why is war possible? Why is commerce competitive? Why is Capital *versus* Labour? Why are there different political parties, each maligning the other? Why do not the churches, all professing Jesus Christ as their inspiration, co-operate or amalgamate?

(3) The root-thing that keeps nations, groups and individuals apart is selfishness; men seeking satisfaction for themselves. This selfishness expresses itself in ambition, greed, pride, anger, lust, self-indulgence, and as these passions work their way in human affairs they bring men into conflict with one another and prevent their co-operation. Two politicians, both wanting to be Prime Minister, do not tend to become one in spirit! Two nations trying to grab a piece of territory (which belongs to neither) produce war and not peace! Of a church-worker, forever conscious of himself and his achievements, people say "he's impossible to work with"; so he is. "For embittering life,

for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood : in short, for sheer gratuitous misery-producing power this influence [evil temper] stands alone," says Drummond. Lust is the arch-enemy of love and there can be no unity between man and woman so long as lust and not love dominates their mutual relationship. Indulgence of one's own lower desires and appetites, failure to use one's brain, contentment with less than one's best are all so many ways of making oneself unable to work for the consummation of all things—that men may be one.

(4) The spirit of which all true Art is the expression is the denial of these evil passions. Art is based upon self-sacrifice, upon the desire to enrich the race. It is the best of man, the spirit, the God in him, being poured out to bless mankind. Art demands humility, service, imagination, self-control, hard work, idealism. It is beauty, truth and goodness embodied here in an allotment, there in a poem, here in a pudding, there in a grand opera, here in a talk at a street corner, there in a cathedral; and thus because it depends upon a greatness of soul which overwhelms the petty vices that keep men apart, artistic expression in every form and degree helps to make a reality the Brotherhood of Man.

3. *Oneness through Appreciating Art.*—(1) Every work of art purifies thought and slays passion, steels the will and stimulates the intellect, quickens the desire to serve and calls a man to be a saviour of the race.

How we forget our little selves when we *join* in a song or discuss a book *together* or *co-operate* to act a play or *unite* for a service! The way to solve the problem of Capital and Labour is to show both capitalists and workers that Shakespeare and Handel and Bunyan and Turner are more important than their trusts and their trade unions. The way to make the League of Nations effective, the only way, is to teach men of all nations to revere the writers of England, the artists of Italy, the musicians of Germany, and the seers of India and Palestine and Russia.

(2) To escape from the town of the little conscious self, with its endless turmoil, into the countryside of the greater self, where there is no turmoil because men are one, we must pass through a gate. That gate is Art.

November 7th.

IV.—IGNORANCE AND EDUCATION.

Bible References : Matt. 13. 10-17 ; 7. 7-14 ; Luke 11. 52.

Other References :

Pastor Pastorum (or the schooling of the Apostles by our Lord), by Hy. Latham (Bell. 7s. 6d. net.).

Report of Government Committee on Adult Education.

Education Act Explained, by A. S. Rowntree. (N.A.S.U. 2d.)

N.A.S.U. pamphlet : *Education, Evangelism, Service*. 1d.

Lecture on his Bengal School by Rabindranath Tagore, in his book, *Personality*.

Essays in Vocation : Chapters IX. and X.

Allied Subjects :

Danish High Schools.

A Talk on some Great Teachers, *e.g.*, Socrates, Comenius, Pestalozzi, Fröbel, Dr. Arnold, Thring, Tom Bryan, etc.

"Correspondence Courses" : what is their value as a means of education ?

The Prelude of Wordsworth : its educational teaching.

Our Elementary Schools. See *What is and What Might be*, by E. Holmes (Constable. 2s. 6d. net.).

Talks on Work of Adult Schools, W.E.A., University Extension Movement and other adult educational efforts.

Suggested Hymns : 10, 257, 324.

Keynote of Thought : "The entire object of true education is to make people not merely do the right things but *enjoy* the right things."

—RUSKIN, *Crown of Wild Olive*.

Aim of the Lesson.—To consider education as a "preparation for a complete life" and therefore an essential part of Christianity.

Notes on the Lesson.

1. "You can't make a silk purse from a sow's ear."

"You cannot change human nature."

"Cast not your pearls before swine."

"Where ignorance is bliss 'tis folly to be wise."

Such sayings as these are used by many who, from whatever motive, have come to feel either that education is for the few or that it is a mere refinement or decoration for the leisured.

Our object is to examine such statements and to find how in regard to Education, the teaching of Christ opposes itself to them all.

2. Can we alter human nature? First, let us ask, "What is human nature?" Refer to Lesson Handbook for 1918, p. 19, *The Dawn of Mind*; p. 32, *The Child and the Race*; p. 38, *The New Person*; p. 43, *Moulding the Future*. In these lessons we studied the Inborn and the Acquired characters of the human being, which may be summarised thus:

A. Inborn characters:

- a Inherited.
- b Variations.

B. Acquired Characters, obtained by

- a Nutrition.
- b Use.
- c Injury.

Now think of the world as we know it, divided roughly into the civilised and the uncivilised: remember that the civilised were once uncivilised: remember that it is not so many years ago that our forefathers here in England were uncivilized. Some process has certainly changed us mightily. Recall instances where the process of changing a brute to a man seems to have been compressed into a few years, almost hours, in the case of men "reclaimed," e.g., *The Everlasting Mercy*, by John Masefield. We most certainly answer, Yes: human nature *can* be changed.

If you feel that the war has shown plainly that the brute remains and that civilisation is only a thin veneer, you must surely feel, by the contrast between peace and war, by the longing for peace which the war bred in us, that, in spite of lapses, civilisation has made a permanent contribution to human welfare, and has, so far as its benefits have been widespread, definitely altered human nature for the better.

3. *The machinery of civilisation is education.* Some two thousand years ago, in the villages of Galilee, there existed an ideal Adult School. Its members were drawn from various grades of craftsmen and others. Its leader was a carpenter in whose soul there burned a great vision of a coming kingdom, wherein artificial barriers of class and creed were to be broken down by the unifying spirit of love. His teaching was rejected then, as it is now, by all except a few valiant seekers of the light. By some it is rejected as being impracticable, too difficult of attainment by weak humanity. By others it is rejected and laughed to scorn as being teaching only fit for slaves and lowly-minded people, and unfit for the super-men who are to dominate society by physical, mental and spiritual force. Both criticisms fail in the light of experience. We get nearer the truth as we realise that the life to which He called the men and women around

Him, and us across the ages, needs a larger degree of courage and makes a greater demand upon the powers of will than any other. Such qualities are the greatest need of the world to-day, and any educational system which fails to give first place to the development of such qualities must be cast aside as worthless in furthering the good life.

4. We grope towards an ideal of education that must partake not only of the gathering of facts about the past and present, but which includes as an essential element the actual experience of life itself. For only in contact with the living reality can knowledge be transmuted into the pure gold we seek—pure-souled men and women whose desire for knowledge is stimulated by the call of the good life.

5. If our understanding of the mind of Christ assures us first that the machinery of civilisation is education, then it is a duty for us to look to the machinery of education. The potential member of the kingdom is worthy of only one kind of education—the best. Nothing else must suffice. A system limited by class-distinctions must go. If the elementary school of the poor child is not good enough for the child of the well-to-do the defect must be remedied. If education is not to be class-conscious, if progress up the educational ladder is to be a reward of merit, must we not abolish payment for educational facilities? Is any other system compatible with the potential spiritual equality of the nation's children? If we expect great things from our school teachers and put such important tasks in their hands, we must give of our best to them, alike in training, in status, and in freedom. Nor must we allow any lower ideal to deflect our schools in their first aim of training for Life. No shallow patriotism based on fear, no shallow commercialism based on greed, must enter the curriculum of our schools.

6. In view of all this it is well to remember how much the perfecting of our educational machinery depends on the men and women elected to our local education committees. It is the imperative duty of every man and woman of goodwill to see that only the best type of representative is elected to so important a task as the oversight of education.

7. So much—in very brief—for the education of our children. There remains the subject of adult education with its natural appeal to every Adult School member. Let us spend some time over this: let us see what were some of the main principles in which Christ trusted for His ideal Adult School.

Our reading of the Gospels will suggest many important educational principles: the following should be considered and may be added to from your own reading:

(a) *Education by association.* Jesus built up His ideal school from among men who appeared to be quite ordinary folk. He appears to have chosen them almost at random—any keen man would do: the important thing was that "they might be with Him" Mark 3. 14. They ate with Him, tramped the country with Him: shared His good and bad fortune: worked with Him: thought with Him.

(b) *The age limit.* Jesus, Himself a young man, found the younger scholars to be the best, but He never rejected a man or woman because they were too old (e.g., Nicodemus).

(c) *Variety of method.* We must be struck by the way Jesus adapted His teaching to different personalities (Luke 9. 57-62).

(d) *From the known to the unknown.* By means of what we call parables, Jesus trained His friends to reach out from the solid-seeming ground of the things they could see and handle to the greater realities beyond, and at the same time gave them a sure method of testing both material and spiritual conclusions (Matt. 13. 10-17).

(e) *Enthusiasm and confidence.* Jesus was a great encourager. He took immense pains to explain difficulties and failures (Mark 9. 28-29); He set a high standard of attainment and inspired a great faith in the power of His scholars to attain. (John 14. 12).

(f) *Experience and example.* Jesus taught His greatest lessons by example (John 13. 1-14) and had the utmost confidence in this method (John 12. 32).

Jesus believed in joining theory with practice: He sent out His scholars to try their hands "on their own," that they might gain experience and self-reliance: the care with which He did this shows how important He considered it to be (Luke 9. 1-6; 10. 1-11).

Finally He left them to face the world and to complete His own great adventure, after a brief training of two or three years. The rest of their education came through experience, coupled with their ripening understanding of their Master.

November 14th.

V.—INDUSTRY AND HUMAN NEEDS.

Bible References : Luke 12. 13-31.; Matt. 20. 1-16.

Other References :

The Economics of Jesus, by E. Griffith-Jones. (Out of print).

Ruskin's *Crown of Wild Olive*, and *Unto this Last*.

Carlyle's *Past and Present*.

Hood's *Song of the Shirt*.

Equipment of the Workers, A. Freeman, etc. (Allen & Unwin. 6s. net.)

Essays in Vocation. Chapters VI. and VII.

Allied Subjects :

The Human Needs of Labour, by B. Seebohm Rowntree (Nelson, 3s. 6d. net).

Charlotte Brontë's *Shirley* or Mrs. Craik's *John Halifax*, as illustrating the industrial and human needs of a century ago.

E. B. Browning's *Cry of the Children*: the facts underlying this.

Readings from Wilfrid Wilson Gibson's *Daily Bread*, or *Fires* (poems showing the human life of the industrial worker).

Has Organised Labour an Industrial Policy?

Municipal Trading.

National Guilds, see *The Guild State*, by G. R. S. Taylor (Allen and Unwin. 3s. 6d.).

The Meaning of Industrial Freedom, by G. D. H. Cole and W. Mellor. (Allen and Unwin. 1s. net.)

The State Bonus Scheme. See *A Reasonable Revolution*, by B. Pickard. (Allen and Unwin. 2s. 6d. net.)

Suggested Hymns : 91, 90, 62, 68, 77, 102.

Keynotes of Thought :

"Ah, little reck's the laborer,
How near his work is holding him to God,
The loving Laborer through time and space."
—Whitman.

"We may have learnt to produce goods more quickly and better than anyone else: we have not yet learnt to love producing goods. (Refer back to lessons on "The Joy of Making Things," and "Machinery, our Master or Servant," pp. 122-130.)

Notes on the Lesson.

1. We are all part of an industrial community. It is a very complex thing, but the main object of it is simple. It exists to provide the goods and services necessary to maintain the good life.

Our industrial community consists of six main divisions :

- (a) Unskilled and semi-skilled workers.
- (b) Skilled workers.
- (c) Clerical and administrative workers.
- (d) Professionals.
- (e) Merchants, distributors and organisers.
- (f) Property owners and financiers.

To each division must, of course, be added wives, children and other dependants, not engaged in remunerated work.

Here, broadly, are the classes into which society is divided. Class-jealousy, class-hatred and class-war menace us. Our industrial life is crippled through lack of unity. We are all so involved that it is very hard for any of us to examine our state dispassionately, or even to realise the plain and fundamental fact that *all* classes in our society are inter-dependent. Yet it is perhaps best that we should make the necessary effort to begin with, and *get clearly in mind that every one of the six classes of society does a part which none of the rest can do without.* We may change our system a dozen times, but we cannot do without the vital service of any of our six sections. We are inter-dependent.

If this be true, can we justify the present unequal distribution of the national income, which is thus seen to be a product of the co-operative effort of an inter-dependent group of workers?

2. We are going to seek help from Christianity—from the principles on which Jesus lived and which He taught. We do not expect to find a plain high-road out of all our difficulties, but we believe our difficulties cannot be solved, nor the menace to our whole society removed, our system remodelled or our industrial life made good, *apart from the spirit of Christianity.* Do not dismiss the Bible reading at the head of this lesson because—at first glance—it suggests a profound contempt for all those material things of industry which so much concern us. It is a difficult reading, but then we are on a difficult subject. We will examine the Rich Fool parable presently. For the moment let us hear the quiet voice in which Jesus says: Well, these pressing things of wages and hours, of capital and labour, of work and leisure, don't let *them* master *you* : there is something in *you* more important. A man's *life* consisteth not in the abundance of the things which he possesseth.

3. Still, we want a plain answer to a plain question: Is our present industrial system compatible with Christianity? We want Jesus to give us a short cut out of all our difficulties, and He never does that. (Luke 12. 13-14.) Jesus condemns

greed, strife and division ; so far as these are an essential part of our system, it and we are condemned by Him. Christianity condemns our system because it is based upon a wrong standard of values, and places the production of material things higher than the value of human souls. Jesus laid down certain principles, on these principles He lived ; and gradually as His principles gain ground individuals and systems change. We are thrown back on principles. Let us think.

4. *Material Needs*.—If we examine our present industrial system closely, we shall see that the supply of human needs is not the direct aim of its organisers. Their first object is gain. The supply of human needs is only of secondary importance. Thus luxuries for the few can be produced whilst the many lack the necessities of life. Large numbers of the population are engaged upon work which does not contribute to the production of goods or services of real value to the community. (Consider your *own* occupation from this point view.) These are necessarily dependent for such goods and services upon those who are so engaged. If at any given time the interests of the industrial organisers demand the withholding of products in order to obtain a favourable market, they are at liberty to stop production, notwithstanding the fact they thereby deprive men, women and children of their means of subsistence. On the other hand, the Trade Unionist organises in order that he may, if necessary, withdraw his labour when he is dissatisfied with the wages, hours and conditions offered. The community, as consumer, suffers in both instances, Capitalist and Trade Unionist both suffer, because a wrong emphasis is placed upon material ends.

The vested interests of the competitive system of industry have so great a hold that obvious defects in connection with essential national services (*e.g.*, railways, waterways, mines, milk and food supply, etc.), remain unremedied. Staple industries for the supply of necessities are deprived of capital because the rate of interest earned is higher in luxury industries, or in the staple industries of foreign countries. Houses for the people are not built because the workers cannot out of their meagre wages pay an "economic rent" that will show a profit on capital expenditure. Multitudes of men and women are engaged in producing goods and rendering services to which the term "shoddy" is well applied—goods and services which warp the souls alike of the producers and the consumers. Can we picture Jesus making the furniture which is turned out of some of the factories to-day ? Can you picture Him having to work in some of the factories you have seen ? Is not the mere association of the thought of Christ with these goods and

factories revolting? Why? The workers are potential members of His Kingdom.

5. In the story of the Rich Young Ruler, and the parable of the Rich Fool, we have Christ's warning against the lure of the race for wealth. The same principle is applied in the story of the Divided Inheritance. Whatever our walk of life there is a possibility that the principle may affect us. Are we making the material things, such as we have, contribute to our spiritual welfare, or have they assumed the mastery of us? Are we devoting the most and best of our time to money-making? If so, is it necessary that we should do this? Cannot it be remedied, if it be so? Is the work we are doing the best we can give? Have we in view the persons who will utilise our products, or are we merely working so that the job may just "pass" the foreman? Is the work itself contributing to our soul-growth, or helping to warp our character? Are we as careful as we might be to see that, as consumers, we purchase only those goods that bear on their face evidence that they are made by "craftsmen" and under decent conditions?

6. If we accept Christ's principle of the potential equality of human beings, shall we not have so to re-organise our industrial system that the supply of goods and services essential to the physical, mental and spiritual welfare of all takes precedence over production of luxury goods and services for "wealthy" persons? What should be the attitude of a worker engaged in a "luxury" occupation? Remember that to him it is a question of bread and butter for himself and his dependants. Should Trade Unionists take action in regard to the raising of the standard of their products and services, as well as their status in life? How does "shoddy" in goods and work affect the workers themselves? Is it not a case of mutual robbery—Tom as producer robbing Bob the consumer? Remember the money you earn is only a handy means of exchange—the thing you buy is the goods and services of your fellow-worker.

Consider (i.) whether the application of Christian principles would result in the lowering of the standard of life? Would it mean a return to the "simple life" idea?

(ii.) Is not the mal-distribution of wealth, responsible as it is for the flaunting of extravagant display before abject poverty, a direct incentive to covetousness, a direct incentive to materialism? And, as the classes that flaunt are the classes that for the most part have had opportunities for getting the best out of our present system of education, does it point to defects in the system?

(iii.) In the event of the people having the necessities of life guaranteed apart from industrial earnings, do you think it would mean a general slackening all-round, and therefore national poverty? If your reply is in the affirmative, how do you reconcile this with (a) faith in the potential spiritual equality of mankind, and the power of education? and (b) the activities shown by multitudes of men and women not actuated by the motive of gain? Has not the best work of the world been done apart from this incentive?

(iv.) Can any ideal other than desire for personal gain be substituted as the driving force of industry, and be less likely to act as a barrier to spiritual growth?

(v.) How far is spiritual growth dependent upon the satisfaction of physical and mental needs?

November 21st.

VI.—THE SEARCH FOR THE IDEAL CITY.

Bible References : Matt. 25. 31-40 ; Luke 13. 34 and 19. 41.

Other References :

"The way out of it seems to be for somebody to love Pimlico : to love it with a transcendental tie, and without any earthly reason. If there arose a man who loved Pimlico, then Pimlico would rise into ivory towers and golden pinnacles."—G. K. CHESTERTON in *Orthodoxy*.

New Town. A Proposal in Agricultural, Industrial, Civic, and Social Reconstruction (J. M. Dent. 2s. net).

Brightest England and the Way In. Arnold Freeman, etc. (Allen and Unwin. 1s.)

Ruskin's *Crown of Wild Olive*. Lecture II. (The architecture of a commercial city.)

Wordsworth : Sonnet *On Westminster Bridge*.

Walt Whitman, *The City of Friends* : "I dream'd in a dream."

Walt Whitman, *Give me the splendid silent sun, and Manhattan Faces*.

The Great Cities, in Henry Van Dyke's *Wayfaring Psalms*.

Allied Subjects :

Regional Survey : Its Method and Value. Or a report on some aspects of a Regional Survey of a specific area.

Our Town Housing Problem.

News from Nowhere, William Morris.

Utopia, by Sir Thomas More.

Description of Bournville, Letchworth, New Earswick, etc.

Talk about Athens, Rome, Venice, Florence, Oxford, or other beautiful city.

Keynote of Thought :

"A great city is that which has the greatest men and women,

If it be a few ragged huts it is still the greatest city in the whole world."

—WHITMAN.

Suggested Hymns : 2, 3, 12, 14, 253.

Aim of the Lesson.—To show that if Christ's teaching were applied it would help to build the Ideal City—a community in which men and women might dwell together in joy.

Notes on the Lesson.

Things as they are.

What are the present conditions in cities and towns? Your own town, for example? What opportunities does it afford for *all* its inhabitants to live full and healthy lives—at home,

at work, and in leisure hours? Are there great differences between various areas? If so, what are they, and how do they affect the lives of the people? How does your town compare with others?

How far can you claim a good knowledge of conditions in your town? What have you done to learn about them? In what ways have you helped in the last ten years to improve conditions? Can you say, with Father Dolling, "*I speak out and fight about the drains because I believe in the Incarnation*"?

How these things came to be.

How did your town come to be? What was its origin? What its history? Under what influences has it come to be what it is? (Mediæval development, industrial revolution, modern industrial or commercial influences.) What improvements have been effected in recent years? Have these affected the lives of more than a small proportion of the inhabitants?

What more is needed?

What more is needed to make your town anything like the "Ideal City"? Will a new drainage system, or water supply, help much? Will a great housing and re-housing scheme? Would it help if for the next ten years your Local Education Committee worked the 1918 Education Act for all it is worth? What would be the probable effect if for the next five years the whole membership of local churches and chapels united in a supreme effort to Christianise the town? What could *one* man do in that direction if he set out in earnest to do it?

Ugly Minds—Ugly Towns.

Is not a city a material expression of the ideas that have governed the lives of the men and women who have built and governed it, who have lived and laboured in it, who are building and governing, living and labouring in it now? It is an ugly mind that conceives and erects an ugly street of houses. Are not most of our older factories the products of minds intent only

* "Towns grew at an unparalleled speed, but during the greater part of the time between 1760 and 1875 no attempt was made to control or direct their growth. Those responsible seem, indeed, to have been blind to the need for any care or foresight whatever and scarcely any protest was made by those who suffered most from the conditions created. The policy of *laissez-faire* was adopted in its completeness. The right of the individual to do as he pleased was exalted and his duty to the community ignored. . . . The folly and waste of this system can be seen in the slum areas of any of our cities. . . . The homes of England were the most beautiful in the world. One has only

on material gain, careless of other values? Do some newer factories help the workers to live the "good life" as well as promote their efficiency as producers? There is at least one sewage pumping-station in England that is architecturally beautiful—the man who designed it was thinking of something more than sewage! Is not the reason why cathedrals are so much more beautiful than villas intimately related to the difference between the mind of the mediæval master-craftsman and that of the modern speculative builder? Would you say that the cathedral was more suited to its purpose than is the modern cottage or villa? Is not the policy of "every man for himself and the devil take the hindmost" largely responsible for the fact that his Satanic Majesty seems to have got a firm hold on most of our towns and cities?

The Ideal City.

What, then, will the Ideal City be like? When will it be built? Who will be its builders?

We need not stay to consider its style of architecture, width of streets, water supply, or railway and tram service—these details will take care of themselves when we have got more important matters settled.

May we say that it will be like those visions that great souls have had of what an ideal community might be—centres where Truth, Beauty and Goodness are embodied in the whole life of the community? (*cf.*, *News from Nowhere*, etc.). Will it not be a place where the teaching of Jesus is part and parcel of the whole every-day life of the city? (See Mark 3. 24-25; 8. 36; 9. 35-37 and 40-43; 12. 30-31; see also Whitman's *Song of the Broad Axe*, pars. 4 and 5 on "The Great City.")

to see one of the few unspoiled villages to recognise this. They took this fair land and prostituted it before the altar of material prosperity and left it poorer than before. (*Town Planning*, Ministry of Reconstruction Pamphlet, 2d.)

"The country was no place for the organisation of labour. It bred quietness, a leisurely routine, the acceptance of the order of men and nature without active complaint or feverish anxiety to have them altered. That it does this bespeaks it a natural home for men, for these things are of the spirit of home. But for the work in hand in the world—the assimilation of the vast resources which the new science and mechanical inventions have put in men's command, and the organisation of a society strong, keen and united enough to grasp and utilise them—quick exchange of ideas, vigorous combination of many minds and many wills were needed. This is the gift of the town."—F. S. MARVIN.

When will the Ideal City be Built ?

Isn't it being builded *now* ? Men and women of insight and vision, possessed with the Christ-love of their fellows, are striving to "turn to facts their dreams of good," to labour so that their city may become a little nearer the ideal than it is at present or has been. What of the live churches in your town—are they not helping to build the Ideal City ? What of all the voluntary organisations—welfare councils, mothers' and babies' welcomes, Adult Schools, Y.M.C.A.s, hospitals, town-planning societies, etc., etc. ? Even if they do not label themselves "Christian," are not they working on the principle of the brotherhood of man and actually expressing a belief in the Incarnation ? Given anything like the support and service they need, wouldn't they be able to hasten the building of the Ideal City ? What about the devoted local government officials who love their work as well as get salaries for doing it ? Aren't they building this City ? And *you*—are you building or only criticising ? The Ideal City will be built when *you* and every other Tom, Dick and Harry, Mary, Ethel and Jane, are doing each your fair share of the building.

Who are the Builders ?

Who but the men and women who have realised—in however slight a degree—the meaning of the Kingdom of God and who have given it their loyalty and service ? Who have realised that it is here now in the hearts of men and who are seeking to express their high emotion in "common ways of life." *Are you one of these ?*

"For the amazing fact is that, given this single aim of the spiritual city, religion, science, economics, history, and every human need and human interest, forget their dismemberment and unite in a unity which sweeps far away up out of our sight. Truth, goodness and beauty become one again in the spiritual city. And again, having this single aim, man or woman has no longer any private life at all, but becomes actually identified with humanity. . . . Let those define the Kingdom of Heaven who care to do so. It is enough for us that it is no dreamed Utopia, but is in part here and now and the way to it here and now. In some degree it characterises this village, this city, this nation. And it is like a hidden treasure for which a man will sell all that he has."—GEO. SANDEMAN.

November 28th.

VII.—NATIONAL WELL-BEING.

Bible References : Matt. 24. 14 ; Luke 6. 31-38. (See also John 11. 47-52 ; Luke 7. 2-10 ; Matt. 21. 43.)

Other References :

"The Future of England" : (Lecture IV. in Ruskin's *Crown of Wild Olive*) a fruitful basis for discussion.

Foundations of National Greatness, W. C. Braithwaite (N.A.S.U. 3d.) Invaluable for this subject.

Your Part in Poverty, George Lansbury. (Allen and Unwin. 1s. net.)

Brightest England and the Way In, by Arnold Freeman, etc. (Allen and Unwin. 1s.)

National Being, by "A.E." 1s. 6d.

Allied Subjects :

A Talk on "Patriotism" : what it meant to, *e.g.*, the Jew, the Greek, the Roman. See especially Pericles' famous funeral oration over the dead Athenian soldiers, in which he paints the ideal Athens (*Thucydides*. Everyman. No. 455. 2s.)

Poetry of Patriotism (*e.g.*, *Wordsworth's Patriotic Poetry*. Oxford University Press. 1s. 6d. net).

What women have done for England.

Why women are needed on our Town Councils.

Gulliver's Travels, by Dean Swift (*e.g.*, Part II., chap. 6. "Conversation with King of Brobdingnag").

Keynotes of Thought : "The worth of a State is the worth of the men and women composing it."—J. S. MILL.

"A state is, after all, only so many individuals organised under a Government. It is no wiser, no more righteous, than the human beings of whom it consists, and whom it sets up to govern."—VISCOUNT BRYCE.

Suggested Hymns : 1, 4, 6, 7, 11.

Aim of the Lesson.—To consider the question of national welfare in the light of Christian principles, and to show that their application would stimulate the highest patriotism.

Notes on the Lesson.

The search for goodness must lead to a striving after national well-being. Living the good life is encouraged or discouraged by the conditions in which the seeker finds himself—conditions of material comfort or convenience but not less of the spiritual, mental and physical qualities of the people with whom the seeker lives.

We are citizens of a great nation—of an empire or commonwealth of nations that comprises over 400 millions of souls and of

over one-fifth of the earth's surface. Do these facts indicate that our national well-being is at a higher level than it is, say, in little Denmark?

By what Standards?

By what standards shall we measure national well-being? By the amount of Income Tax paid annually? By the size of Navy or Army? By exports or imports? By the amount of natural resources (as coal, iron, oil, etc.) within the country? Or shall we do better to take account of the prison population, of people under the Poor Law, of the amount spent on, and of the character of education, of the standard of wages, of housing conditions, and of the fact that there are a million children in England who are physically defective, mainly because of insufficient nourishment and bad conditions of home life, both before and after birth? Must not all these things be taken into account in trying to estimate the degree of national well-being? Yet how often is emphasis laid on the former, whilst the latter are ignored?

Can we agree that national well-being depends upon the degree to which the principles of Justice, Freedom and Brotherhood are incorporated into the life of the whole nation? If so, what shall we say about our country? We *may* have more Justice, Freedom and Brotherhood than men and women have say in Venezuela or Patagonia—but is the comparison worth making? *Have we as much as we ought to have*, considering our favoured position and the fact that we have been nominally a "Christian nation" for many centuries?

Raising the Standard.

"We who most passionately feel that the conceptions won by our country during its long historic growth are at the basis of its service for humanity realise most keenly the importance of strengthening the hold of the people upon our national ideals."—W. C. BRAITHWAITE.

Patriotism, or love of country, is one of the great influences on which we may count. It is, of course, liable to gross abuse. Consider the recent statement in Parliament: "Humanity will be considered so far as is compatible with the interests of this country"; or "My country—right or wrong!" Consider also Edith Cavell's phrase: "Patriotism is not enough."

Patriotism should make one keenly aware of a country's imperfections as well as its good qualities.* The true patriot is

*"I say, such love is never blind; but rather
Alive to every the minutest spot
Which mars its object."—*Paracelsus*,

distressed if he finds that his country has a reputation abroad for hypocrisy, grasping imperialism, or materialism. The degree of his love of country may be measured by the extent to which he tries to raise the level of life within its borders more than by his protestations of patriotism.

Love of Country and Humanity.

Love of country and love of humanity should go together. There is a type of man who loudly proclaims that "the world is my country." So far as this as a sincere expression of appreciation of the brotherhood of man, well and good. But is it not often a mere excuse for avoiding the obligations of citizenship, of making a fair contribution to national well-being? Few people can make a direct contribution to international well-being. (Think of some who have done so.) But all can do so indirectly by working for the well-being of their own village, town or city. Under exceptional circumstances the patriot may be called on to die for his country. Ordinarily he is called on to *live* for it and so to live for the good of humanity; and the task of the Christian is essentially that of living in such a manner that the golden rule may become the common way of life within his nation. Until that has come about it is not easy to try and put other nations right. (Asked about her country's "depressed classes," an Indian lady replied, "But you, too, have your East-end"!) As an ancient writer has said, "What the soul is in the body, this the Christians are in the world." (Ought we to alter that and say "*should be in the nation*"?) *

Keeping True to Principle.

When the Christian citizen has given of his best in thought and service to aid the well-being of the nation to which he belongs, there may yet arise occasions when the demand is made upon him to perform some service which may involve the sacrifice of a

* "The history of the world's social progress, since the days of the Apostles, has been largely that of the leavening of human life with the principles of brotherly love inherent in the Christian Gospel. It is to its spirit that we owe the abolition of slavery, the cleansing of the prisons, the care of the sick poor, the suppression of infanticide, the exaltation of womanhood, the improvements in conditions of labour, and, in general, the birth of our modern concern for the down-trodden masses dwelling in our great cities. And, as men look forward to future progress, working towards a reformed society securely based upon truth, justice and mercy, it is in the gospel of Christian brotherhood that the adequate motive power is to be sought."—H. BISSEKER.

Do you consider the above claims made on behalf of Christianity exaggerated? If so, what other forces would you say are playing a part in moral and spiritual development?

principle which he holds dear. When such a conflict of interests arises, when the call is Cæsar or God, and the issue is clear, there will be few followers who have learned to sit at the feet of the lowly Galilean, who will hesitate in their decision to render "unto God the things that are God's."

But the call to make a stand often comes in more indirect ways. And the Christian patriot will have ever before him an ideal of national well-being that involves not a stand to be made once in a generation, or, less often, on some clear issue, but an ideal that will involve personal dedication to the task of examining the whole activities of the State to which he belongs, and bringing to bear upon them the spirit of the Master he serves.

The tendency is for the policy and action of a nation to fall considerably behind the ideas and standard of morality of its best citizens. Why is this so? Why should not the higher standard be demanded in national action, if only to set an example to the individual within the community who needs a "lift on the way"? Why, for instance, should the promise of a statesman be the laughing-stock of the general public—and particularly of his fellow politicians?

Does not the teaching of Christ demand from us that we are personally responsible for seeing that, so far as lies in our power, the ideas and morality of the nation to which we belong, shall not be lowered as a result of lack of personal witness to the faith that is within us?

"There is a Britain in the hearts of all of us, a Britain yet to be, free, sober, clean, happy, a land of merry, healthy children, of sweet and noble women, of strong and pure men; a Britain cleansed from the dehumanising lust of power and wealth, a Britain which is a true, deep, unassailable brotherhood, a commonwealth of peace and goodwill . . . in whose courts there shall be immediate and equal justice, in whose politics there shall be no rancour or selfish aims, in whose industry and commerce there shall be neither greed nor untruth."—RICHARD ROBERTS.

December 5th.

VIII.—A TRUE LEAGUE OF NATIONS.

A.—Cultured Peoples.

Bible Reference : Luke 10. 25-37.

Other References :

The Unity of Western Civilisation. Edited by F. S. Marvin.
(Oxford University Press, 7s. 6d. net.)

Walt Whitman's poem, *Over the Carnage.*

Various pamphlets obtainable from the League of Nations Union, 22, Buckingham Gate, S.W.1, at prices from 1d. to 1s.

Essays on Vocation. Chapter I. : "The Human Scene," by Basil Mathews, M.A. A brilliant statement of world situation that confronts civilisation.

Allied Subjects :

Readings from Alfred Noyes' book, *The Wine-Press*, a poetic story of the last Balkan War. (Blackwood, 2s. 6d. net.)

Tariffs and Free Trade. Their respective influence in promoting international co-operation.

The Value of Esperanto.

Postage stamps as emblems of international good-will.

The Democratic Control of Foreign Policy.

State v. Private manufacture of Munitions of War.

School History Books. What have teachers done and what might they do to ensure a better standard? [*Bibliography for Teachers of History.* (Women's International League. 2s. net.)]

Suggested Hymns : 82, 8, 9, 13, 15, 34.

Aim of the Lesson.—To consider how internationalism has helped mankind towards living the good life, and how much more it might do so if carried on in the spirit of Christ's teaching.

Notes on the Lesson.

The establishment and development of a true League of Nations is a matter of urgent importance to us all—men, women and children; 1914-1919 should have taught us that fact, at least. Yet how much—or how little—do we know—or care—what is happening in this connection?

The subject is so vast that we may well feel it to be difficult for the ordinary man or woman to grasp its character and what is involved in it. But at least we can make an effort to do so—it is worth while, as we shall see. On this occasion we are to consider the question so far as it concerns "cultured" peoples or nations—those which are more or less on a level in what we call culture or civilisation.

In time of war we learned as never before how dependent we are on other nations for many of the necessities of life. (What are some of these ?) Did we not also learn that the abolition of war is one of the supremely urgent needs of the world ? Is not the way to the abolition of war along the same road of Justice, Freedom and Brotherhood that we have to travel in national life ?

Co-operation between Nations.

Consider the points of *co-operation between nations*.* What do members know about the following :

(1) *Economic*. The earliest and still the most prolific of good and evil. Exchange of goods and services. The international system of laws and regulations affecting Postage and Cables, Railway and Steamship Services, Navigation, Patents, Insurance, Banking, Fisheries, Labour Laws, etc.

(2) *Scientific and Cultural*.—Exchange of students in Universities, facilities for travel, scientific research, sanitation, etc. Organisations for the promotion of art, literature and education overlap all national boundaries. Lawyers and Publicists have laboured to establish and co-ordinate International Law in general and particularly in the interests of Peace or the "humanising" of war (*e.g.*, Geneva Red Cross Convention).

(3) *Moral and Recreative*. Moral : Legislation with regard to the African Slave Traffic, and, more recently, the White Slave Traffic ; Missionary work and facilities. Recreative : Facilities for travel, for recreation and for visiting health resorts ; international sports.

Conflict between Nations.

Consider the points of *conflict between nations*. What do members know about the following :

(1) *Economic*. Desire to "possess" territory so as to exploit the labour of the people or to get hold of natural resources ; to provide an outlet for "surplus" population ; "protection of trade routes," etc.

(2) *Moral*. The alleged desire to secure the welfare of an "inferior" people ; to spread a national religion (*e.g.*, the Crusades) ; or a superior "culture" (*e.g.*, Russia in regard to Turkey, Germany to Europe) ; to secure peace and firm rule in disturbed territories (*e.g.*, Morocco, Persia, India, Egypt) ; to stop the spread of "revolutionary" social movements (*e.g.*, the Holy Alliance ; intervention in Russia and Hungary in 1919).

* Remember that on this occasion we are dealing specially with relations between the "cultured peoples"—the Great Powers which, nearly all, are spoken of as "Christian nations."

The Purpose of Governments,

Now Governments exist—or should exist—primarily for the object of securing and furthering the well-being of the people they represent—that is, to do all in their power to enable their citizens to live the good life. Does their conduct towards one another show that this is their real concern? A recent writer states: "The statesmanship of great nations is based avowedly on undiluted national selfishness." Is that true? What evidence is there for and against such a statement? (Refer back to "Points of co-operation" and consider whether these are entirely selfish in their aim.) Is not conflict inevitable so long as nations are managed on any such basis? What effect is it likely to have on the search for goodness?

We have seen that within the nation the principles of Justice, Freedom and Brotherhood have been applied at least to the extent of preventing open warfare between groups and individuals, and that consequently men and women are able to live fuller lives. Common interests or ideals have made men sink certain of their differences in the unity of the nation (*e.g.*, especially in America). *Can we find a common interest sufficiently strong to unite the civilised peoples of the world?*

The Common Interest of Humanity.

Is not *Peace* the one common interest of the peoples? (Our Leader: the Prince of Peace.) Peace, not for its own sake, but because it is only under conditions of peace that mankind can attain to the essentials of the good life. Peace, secured and maintained by mutual aid in seeking to establish Christian principles as the basis of national and international life.* Are not the two great factors that prevent or hinder co-operation, whether within the nation or between nations, Ignorance and Selfishness (or Vested Interest)? How are these to be met and overcome? Do we know—or care—much about other nations? Do we encourage in any degree the things that make for good understanding (*e.g.*, International Visits, Esperanto, truthful history books in schools, a knowledge of foreign ways of living)? Do we accept without question or protest Press statements that will not bear examination? Is not a large section of our modern Press one of the greatest factors making for international conflict?

As to Selfishness or Vested Interest, must we not challenge this boldly within the nation if we hope ever to establish brotherhood between nations? How did Christ speak of selfishness?

* "Christianity cast among mankind the new great thought of the Kingdom of God, and thereby set before the nations enduring peace as the aim of their history."—LUTHARDT.

Whilst the possessive spirit is allowed to dominate men's individual lives will it not also govern the nations' relations with one another? Is there much likelihood that we shall freely agree to other nations having the freedom of self-government when we deny it in some ways at home?

What we can do.

It is little that we as individuals can do? Agreed. But that little *counts*. (It has been said that the Good Samaritan would not have been able to do much to save the life of the injured man if beforehand he had not learned "first aid." Can we apply this here?) To what sort of politician do we give our votes? What newspapers do we support? How do we receive unkind or ungenerous statements about other nations? The world has yet to see a whole nation *intent* on living in harmony with its neighbours. Each of us may help our nation to become such an example. We all can do *something* towards creating one Christian who shall truly act the part of "neighbour" to his fellows. Are we doing it? Remember that in international as in individual affairs, the time when it is most necessary to practise the teaching of Christ is when we are most tempted to think evil of our fellows. "If we once achieved a general atmosphere of co-operation and goodwill in the world, the practical problems would be already more than half solved."

Section VI.

Justice.

May 1st.

I.—“JUSTICE.”

A Play by John Galsworthy, O.M.

NOTES BY NIGEL O. PARRY, M.A.

Bible Readings : Ezekiel 18. 1-4 ; 20-32.

Book References :

Justice. John Galsworthy. (Duckworth. 2s. 6d. and 3s.) or*The Collected Plays of John Galsworthy.* (Duckworth. 8s. 6d.)*The Inn of Tranquillity.* (Essays.) John Galsworthy. (Heinemann. 3s. 6d.)*Christian Justice.* N. L. Robinson, pp. 222-232. (Swarthmore Press. 6s. 6d.)

Illustrative Quotation :

“ The belief that men could be turned through fear from their natural selves to something that some other man wants them to become is the greatest and most pathetic fallacy of the centuries ”

—THOMAS MOTT OSBORNE.

A Prayer :

Our Father God, we thank Thee for all great-hearted men and women who have borne the world's sins, and shared the world's sorrows, who have taken the light of love into the dark places of the earth. Especially we thank Thee for Jesus Christ, who sank to utter depths of anguish and sorrow and thereby revealed to us love supreme in the heart of man and in the heart of God. The world is often dark to us, but how immeasurably darker it would be if each of us bore only our own sins, without desire to save others from theirs! So we thank Thee that the law of love is higher and deeper and broader than the law of sin ; that we are prompted to bear one another's burdens.

We do not think we can altogether get rid of the burden of our sins : we would not wish that another should suffer for us and that we should escape. But the burden of our own sin is robbed of its weight when we take up the burdens of others, and we can dimly see that sins unshared are devilish, whilst sins shared may be a divine approach to the heart of God. Amen.

Suggested Hymns : 1, 6, 17, 337, 338.

Aim of the Lesson : To consider the problem of reconciling justice to the individual with justice to the community, as illustrated by a modern dramatist

Notes on the Lesson.

1. To the Class Leader.

We are to consider together for the next four weeks the development of the idea of Justice from early days to our own times. To-day we begin by considering an individual case—Falder, a young twentieth century solicitor's clerk—as conceived by one of our great modern dramatists.

It is desirable that the dramatist should do as much of the talking as possible. It would be a good plan to delegate this lesson, as also the lesson for September 4th, to the School Dramatic Circle, if you have one ; if not, to one of your members who is interested in Drama. Suggest to him that he tell the story of the play vividly but briefly, and that this be followed by the reading of certain scenes. Good scenes for this purpose are :

Act II. (As much as possible, but especially last speeches of counsel and judge.)

Act III. Scene 1. Scene 2 (Governor goes to Falder's cell—to end of scene).

The notes are for guidance in the discussion and in helping to a better appreciation of the dramatist's purpose and art.

2. John Galsworthy—the Dramatist.

Many people find a Galsworthy play tantalising. They see the author take a problem, such as a problem of justice or an industrial dispute ; they note his skilful treatment of it ; the stage is peopled with a number of very human and vital people ; both sides of the case are stated fairly and with restraint, though we may soon have a shrewd suspicion where the dramatist's sympathies lie ; and then the curtain falls, leaving the problem unsolved and ourselves more acutely troubled about it than before. Why does he do this ? The popular dramatist and our film producers would have contrived that in the last few minutes at any rate the right should eventually triumph over the wrong and we should have gone home morally happy. Mr. G. Bernard Shaw

might have succeeded by means of brilliant speeches and sparkling wit in showing us the wrong triumphant over the right, and in convincing us that what we had all along been thinking was the right was really the wrong. But neither of these methods appeals to Mr. Galsworthy.

Born in Surrey in 1867, John Galsworthy was the son of a distinguished London lawyer. He was educated at Harrow and New College, Oxford, and was called to the Bar. Fortunately, however, the lure of a literary career proved too strong, and he began to publish his novels in 1898. A few years later his fame was firmly established by the appearance of the first of his famous Forsyte books, *The Man of Property*. When he set out to write plays his reputation as a novelist was made and he had, moreover, carefully thought out his purpose as a dramatist. He tells us of his purpose in one of the essays included in *The Inn of Tranquillity*. There he declares that—

“A drama must be shaped so as to have a spire of meaning. Every grouping of life and character has its inherent moral; and the business of the dramatist is so to pose the group as to bring that moral poignantly to the light of day.”

In other words, says the dramatist, I am not here to give you a moral. I am an artist and, as such, it is my business to tell my story and to group my characters against a definite background of circumstance. It is my reward that you who see the play should become acutely aware of the problem and fashion for yourselves a moral.

3. John Galsworthy and the Problem of Justice.

It has been said that Mr. Galsworthy's chief concern as a playwright is with the problem of Justice as it operates in specific individual cases. His first play, *The Silver Box*, is based on it, and he returns to the subject in several subsequent plays. In another of his essays the dramatist tells us of his experiences as a member of a Grand Jury. Along with other members he brought in a “true bill” against a woman pickpocket, Jenny Pilson. She is condemned to imprisonment in the trial that follows and Mr. Galsworthy, visiting the prison, sees her there. His soul revolts at a system which cages a little cat of a woman without offering any hope of effecting a change in her nature. He goes on to say :

“If indeed she had been created cat in body as well as in soul, we should not have treated her thus, but should have said : ‘Go on, little cat, you scratch sometimes, you steal often, you are as sensual as the night. All this we cannot help. It is your nature. So were you made—we know you cannot change—you amuse us ! Go on, little cat !’ Would it not then be better and less savouring

of humbug, if we said the same to her whose cat-soul has chanced into this humble shape? For assuredly she will but pilfer, and scratch a little, and be mildly vociferous in her little life, and do no desperate harm, having but poor capacity for evil behind that pretty thin-lipped mask. What is the good of all this padlock business for such as she; are we not making mountains out of her molehills?"—*The Inn of Tranquillity*.

It is this helplessness of the erring individual in the face of society's cold and ruthless institutions that makes its special appeal to the dramatist's sympathy. Mr. Galsworthy is an artist, serenely detached and judicially fair, but at heart he is also the ardent reformer. All through his writing we become conscious of the struggle for mastery between these two phases of his nature. To the author the characters in the play are real men and women; he never loses sight of the individual. Their weakness touches him, and he is ever conscious of the pathos of their weak struggles against the powerful conventions and laws of society. But, on the other hand, he brings no indictment against society. If the existing state of affairs is to be condemned, that condemnation must emerge as the "spire of meaning," and only after the case for both sides had been stated with fairness. His characters, writes one critic,

"so far convince and grip that we feel first of all that the interest is human. But on reflection the impression changes and we perceive that we have been listening to a sermon very delicately, but very really, preached by one who himself feels keenly, although he knows how to hide his emotions and opinions behind a mask of rigid impartiality."

4. The Story of the Play.

Justice is a simple, heart-rending story of a weak young man, William Falder, clerk in a solicitor's office. Urged on by feelings of love and chivalry, he decides to leave the country with the wife and children of a drunken brute, who is constantly threatening to take her life. For this purpose, in a moment of madness, he changes the figure *nine* to *ninety* on his employer's cheque which he is sent out to cash. The forgery is detected just before he leaves the office for the last time, and, in spite of the junior partner's plea for mercy, he is handed over to the police.

Act II. is entirely devoted to the trial, and here the dramatist's legal experience stands him in good stead, for it is written with a direct and simple vigour. The speech of the counsel for the defence wins our sympathy, of course, but the dramatist endeavours to be as fair as he possibly can. One or two sentences of the defending counsel give the keynote of the play:

"Gentlemen, men like the prisoner are destroyed daily under our law for want of that human insight which sees them as they are,

patients, and not criminals. . . . Gentlemen, justice is a machine that, when someone has once given it the starting push, rolls on of itself. Is this young man to be ground to pieces under this machine for an act which at the worst was one of weakness ? "

There follow three scenes in Act III, which are vivid pictures of prison life as it was in 1909. " Breaking the will of the prisoner " is the end and purpose of it all, and we catch glimpses of the mental agony and fight against madness which spring out of the solitary confinement and rule of silence. To sit through Act III, Scene 3 in a theatre, darkened, with no word spoken except that one hears the strangled sob and the terrible scream at the end when endurance is no longer possible, is a terrifying experience.

Act IV, takes us back to the solicitor's office. Falder is now a ticket-of-leave man. The firm is prepared to take him back on conditions, but the Law has not yet finished with Falder. He has had to fight for employment since leaving prison and there is some question of a forged reference. Also, he has failed to report himself. The detective re-appears, but Falder escapes by a jump that ends his life. The machine has rolled on.

Discuss :

- (1) What should Falder's employer have done on discovering the forgery ?
- (2) What criticisms would you make of the speeches of
(a) counsel for defence, and (b) counsel for prosecution ?

FOR FURTHER STUDY.

5. The Herd Instinct.

Justice was first performed in 1910, and it is noteworthy that the two details in judicial administration to which it drew attention have been remedied or mitigated. One of these was the unfairness of English divorce law to poorer people. The other was the excessively severe convict and ticket-of-leave system. The Home Secretary at that time was Mr. Winston Churchill and he was responsible for amending the long period of solitary confinement so tragically represented in the play. But there is a bigger problem than either of these at the back of the dramatist's mind, namely, society's treatment of its rebels and misfits. Mr. Galsworthy's purpose can best be illustrated by a letter which he wrote to an American friend who had pointed out that the play was not in accordance with the conditions obtaining in American criminal administration :

" Human nature is the same the world over. The machinery, the setting, through which this story of the dispensation of justice is presented may be peculiar to Britain, but the essential features,

the usual blind disproportion of the whole business, the departmentalism, the self-preservative attitude of society, and the emotions at work are the same in whatever white man's country you choose to take. The play is a picture of the human herd's attitude toward an offending member—heads down, horns pointed—and of its blind trampling of him out. A picture painted in facts—as all written pictures must be—facts that happen to be English, but which might just as well have been American, or Austrian, or Dutch. If you do not look through them to what lies behind, you have missed the gist and meaning of the play. *Justice* is a machine that, when someone has once given it the starting push, rolls on of itself . . .”—(Quoted CUNLIFFE, *Modern English Playwrights*.)

Compare in this connection the remark of Archbishop Temple some two years ago :

“What we want to-day is independence of thought with fellowship of spirit.

What we have got is herd mentality with pugnacity of spirit.”

6. Criticism.

Two criticisms are often advanced against this and other plays of Mr. Galsworthy, and they are not unconnected. One is that the author has been guilty of arguing from an isolated and rare case to prove a general case. What we see in the play, says the critic, is not justice but an isolated miscarriage of justice, which may prove nothing at all.

The second criticism is that the dramatist has considerably weakened his case by taking as his hero a pathetically weak character. Falder, the solicitor's clerk, is never a vital person in the play; he is hardly ever articulate. That is why Mr. Philip Guedalla (in *A Gallery*) says of the dramatist :

“Haunted by the cruelty of life, he tends somehow to specialise in the sort of people to whom life is always cruel, in that concave type which appears to have been designed to meet the impact of disaster, in those shadowy figures who seem to wait, effaced in their little corners, for the inquest and the coroner.”

We cannot resist the feeling that this is legitimate criticism : we suspect that the reformer in Mr. Galsworthy has triumphed over the artist. We think of the great tragedies of Greece and of Elizabethan England with their heroes, men of might and character who go down fighting nobly, and we must admit that perhaps as great drama the play is poorer just for this reason.

On the other hand, whether this be great or mediocre tragedy, it is certainly life. There are the Falders around us, men and women downed and brow-beaten by circumstance and condition. We need to be reminded of them. Society evolves its laws for the protection of its individual members, but the effectiveness of

these laws must be constantly tested by application to individual cases. There are rebels and there are those who are constitutionally misfits. Justice in its application to these cases must be tempered by understanding, and in the treatment of many it must be assisted by psychology and medical science.

Discuss the following quotations :

(1) " A lady lately asked me how I accounted for the immense popularity Mr. Galsworthy enjoys among the young. The explanation seems obvious when I remember the influence he had upon me in my own youth. The young are indignant before they are perceptive. They rarely inquire for the facts, but generously rush into any row to help the weak. But who are the weak? And are the strong never to be given just treatment? "

(2) " Are we enmeshed in society's institutions as deeply as our dramatist ironically supposes us to be? Was it not evident in the most tragic example of enmeshment known to us, the late war, that even here the individual remained predominant, that in a war of machines, amazingly developed, the spirit of the fighting man continued to be supremely important, that in the last resort the soldier with his bayonet and rifle and his will to endure conquered the great engines? ' Care I for the limb, the thews, the stature, bulk and big assemblance of a man! Give me the spirit, Master Shallow.' "—MR. ST. JOHN ERVINE in *The Observer*, 26th January, 1930.

Daily Readings for the week :

| | | |
|-----|---|-------------------------------------|
| May | 2 | M—Exodus 18. 5-27. |
| " | 3 | T—Exodus 21. 23-25; 28-36; 22. 5-6. |
| " | 4 | W—Exodus 22. 22 to 23. 9. |
| " | 5 | Th—Numbers 11. 16-17; 24-29. |
| " | 6 | F—Deut. 1. 5-18; 16. 18-20. |
| | 7 | S—2 Chron. 19. 4-11. |
| | 8 | S—2 Samuel 23. 1-5; Psalm 101. |

May 8th.

II.—SEEKING THE FAIR THING.

NOTES BY ANNA L. LITTLEBOY.

Bible Readings : Exodus 18. 5-7; 13-27; Deut. 16. 18-20.

Other References :

Many of the famous Greek stories turn on the supposed duty of repaying bloodshed with bloodshed, e.g., that of the ill-fated house of Agamemnon. See *The Dramas of Æschylus*. (Everyman Series. 2s.)

" Blood for blood and blow for blow,
Thou shalt reap as thou didst sow."

(*Choephoræ*, p. 108.)

Suggested Hymns : 6, 10, 337.

Aim of the Lesson : To consider some early attempts to achieve justice.

Notes on the Lesson.

In last week's lesson we saw how even sincere attempts to achieve Justice in a Court of Law sometimes fail of their aim. Yet for many centuries the human race has been trying experiments in the endeavour to settle fairly disputes between man and man. In early times the success of such endeavours depended almost entirely on the character of the Judge or Umpire. A great and fair Judge, unbound by hard-and-fast law or by a body of precedents, might give a more truly just judgment than did the modern Judge in Galsworthy's play ; but a weak or covetous Judge was a real calamity to his people.

The story of the development of our Courts of Justice is a long and interesting one. In early days the King in Council was a sort of Court of Appeal for the whole realm. " Day and night," says the biographer of King Alfred, he was busied in the correction of local injustice : " for in that whole kingdom the poor had no helpers or few, save the king himself " (Green's *History*). A hundred years after the Norman Conquest we get the real origin of Trial by Jury, and a few years later, the King's Court was divided into the still existing Courts of King's Bench, Exchequer, and Common Pleas. Another hundred years, and the Court of Chancery was established to right grievances in cases in which the rigid law became injustice. About the same time in each

county, Conservators of the Peace were appointed, with the duty of seeing that the laws were enforced, and life and property secured. The powers of those local magistrates were soon extended, and they became known by the name they still bear, "Justices of the Peace." For six and a half centuries Englishmen (and lately Englishwomen) have devoted themselves—not always wisely, of course—but often with real devotion, and without payment, to "seeking the fair thing."

Let us watch to-day some much earlier attempts to achieve justice, of which we have a vivid account in the reading from Exodus.

1. Hebrew Organisation of Justice.

Our first Bible Reading gives us a vivid picture of Moses, worn out by being expected to settle the petty quarrels between neighbour and neighbour, as well as the matters that were of importance to the whole people. His Arab father-in-law watched him sitting as Judge "from morning unto evening" and gave him good advice. He was to depute the lesser decisions to others, and be himself the final Court of Appeal. Look at the kind of men who were needed to try even the unimportant cases (v. 21).

To this day, as T. E. Lawrence found, the Arab Sheik has to lead his tribes in war and judge their disputes in peace. Here is the story of the Emir Feisal, with whom Lawrence was staying. Customs in the East change so slowly that it probably shows us very much the kind of life that Moses was leading.

Feisal began his day at dawn, breakfasting, receiving private callers and dictating letters. "At about eight o'clock Feisal would buckle on his ceremonial dagger and walk across to the big reception tent which was open at one side. . . . The slaves regulated the crowd of men who came with petitions or complaints. If possible, business was over by noon." At two o'clock "he returned to the reception tent to the same duties as before. Lawrence never saw an Arab come away from Feisal's presence dissatisfied or hurt; and this meant not only tact on Feisal's part but a very long memory. In giving judgment he had to recall exactly who every man was, how he was related by birth or marriage, what possessions, what character he had, the history and blood feuds of his family and clan; and Feisal never seemed to stumble over facts." This business generally lasted till nearly sunset.—*Lawrence and the Arabs*. ROBERT GRAVES.

During the unsettled centuries that followed the conquest of Canaan, right up to the beginning of the monarchy, the men who led the people in war against their oppressors were still thought of in the main as *Judges*: and that part of their work still gives its name to the history of the days succeeding those of Moses and Joshua. Even after the kingdom was established, the King

was still expected to act as Judge as well as General. He had to sit "in the gate" of the city, where any could bring their cases to his notice. The sentence that tells us of David extending his kingdom over all Israel goes on to tell that he "executed judgment and justice unto all his people" (2 Sam. 8. 15). See how Absalom "stole the hearts" of the people (2 Sam. 15. 1-4); and remember how Solomon's prayer was for "an understanding heart to judge thy people" and how his fame rested on stories of his astute judgments (1 Kings 3. 16-28).

2. Principles of Hebrew Justice.

If we glance at the oldest code that exists in the Bible (Exodus 21 and 22) we see how careful the law was to suit penalty to offence. Notice differences in penalty according as the injury was done accidentally, purposefully or treacherously; the detailed arrangements for making restitution; and, especially, the law alluded to by Jesus as outworn—eye for eye, tooth for tooth, life for life. This sort of punishment still exists in districts where ordinary law courts do not function. The mob achieves, in a rough and ready way, what it considers to be justice, and we call it Lynch Law. We understand now that the Hebrew regulations were an attempt to discourage unlimited vengeance. The injured man or his friends must not, in their anger, kill the man who had stolen their cattle, set on fire their crops or wounded their kinsman. There must be restraint; and the penalty must balance the offence.

The provision of "Cities of Refuge" (see Num. 35) where the man who had accidentally slain another might find safety, is another interesting illustration of the search for the fair thing.

In some cases the penalty for refusal to act rightly, according to the outlook of the time, was dishonour, and doubtless the fear of public disgrace was an efficient guardian of the law. Hebrew Marriage Laws provided that, if a man died childless, his brother should marry the widow, and the first son born of this marriage should be reckoned as son and heir to the dead man. If before the elders of the city, the man refused, "Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say, So shall it be done unto the man that doth not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed." (See Deut. 25. 5-10.)

3. Commercial Honesty.

It is interesting to notice how often honest dealing is enjoined. Look at Leviticus 6. 1-5, with the detailed penalties for "dealing falsely"; and at Leviticus 19. 35, 36, where just weights and

measures are shown to be matters of concern to Yahweh. False balances are reproved over and over again in Proverbs (e.g., 11. 1, 16. 11, 20. 10, 23). Very emphatic injunctions were contained in the oldest Laws to treat fairly strangers, widows and orphans, who were God's special care because they had none to help them on earth (Exodus 22. 21-23).

4. Looking Forward.

These injunctions, and the accusation as to "respect of persons," are often repeated by Psalmists and Prophets (e.g., Amos 8. 5, 6; Isa. 10. 1, 2). Such reiteration shows that, in spite of the Law's ideal of Justice, the poor and unprotected often failed to get their rights. So, when seers and dreamers looked forward, it was to a day when a King should reign who would judge the poor with righteousness (Isa. 11. 1-5; 32. 1, etc.). See how this hope of the reign of Justice is the theme of Psalm 72.

Questions :

1. What is meant by "respect of persons" in the Bible? How far would *respect for persons* overcome it?
2. How far do you think the desire for revenge comes in to disturb our idea of justice?
3. Look at Leviticus 19. 33-37. What is the force of the repeated "I am the Lord your God" after each commandment?

Daily Readings for the week :

| | | |
|-----|----|--------------------|
| May | 9 | M—Matt. 18. 21-35. |
| " | 10 | T—Luke 6. 27-38. |
| " | 11 | W—Luke 7. 36-50. |
| " | 12 | Th—Luke 11. 29-42. |
| " | 13 | F—Luke 12. 35-48. |
| " | 14 | S—Luke 15. 1-10. |
| " | 15 | S—Luke 19. 1-10. |

May 15th.

III.—JUSTICE AND MERCY.

NOTES BY ANNA L. LITTLEBOY.

Bible Readings : Matt. 18. 21-35 ; Luke 6. 35-36.

Book References :

Ecce Homo. Sir John Seeley. (Macmillan. 2s.) Chapters XIX.-XXIII. These chapters will be found very valuable for our subject.

Christian Justice. Norman L. Robinson. "Christian Revolution" Series. (Swarthmore Press. 6s. 6d.) An interesting study of the subject ; but the author uses his own definition of justice throughout (a "valuation of personality"), which is so different from the ordinary acceptation of the word, that it is not always easy to apply the book to present conditions.

Judge Parry's *The Gospel and the Law.* (Heinemann. 8s. 6d.) might be used to illustrate the last paragraph of the notes.

God's Way with Man. Essay III., "Forgiveness, Human and Divine." Lily Dougall. (S.C.M. 4s.)

Justice and Mercy. W. F. Lofthouse. ("Teachers and Taught." 3d.)

English Penal Methods. E. Roy Calvert. (Friends' Book Centre. 6d.)

Illustrations useful in the lesson will be found in the Trial Scene of the *Merchant of Venice*, in Scene 5 of Drinkwater's *Abraham Lincoln*, and in the story of the *Bishop's Candlesticks*, from Victor Hugo's *Les Misérables*.

Suggested Hymns : 3, 109, 346.

Aim of the Lesson : To see how the idea of Justice has changed and widened.

Notes on the Lesson.

1. What do we mean by Justice ?

When, in olden days, men tried to personify Justice, they imagined the figure of a woman with bandaged eyes, so that she might not be misled by appearances ; holding a pair of scales in one hand so that the penalty might exactly balance the offence ; and in the other a sword so that punishment even to death might be executed on the offender. So Justice is represented on the Central Criminal Court and elsewhere. Is this a true image of Justice ?

Part of it is true. It embodies the ideal of fairness, of showing no respect of persons. But in other ways it no longer satisfies us. Is it *possible* to balance offence and penalty? We saw last week how the Jewish Law of "eye for eye, tooth for tooth" really tried to do this. But in England, not so long ago, a life was balanced against a theft of half-a-crown. Even now, how can you weigh a month's imprisonment against the crime of being "drunk and disorderly"? And why should Justice always be ready to exact a penalty? Might she not have equally well held a crown to reward good deeds?

In common thought Justice is almost the same thing as *Retribution*—"paying a man out," "giving him his due." "He has got his deserts," we say when a man suffers for misdeeds. Yet from very early times bare justice, in the sense of bare retribution, was found to be unsatisfactory, and the principle of *Equity* was invoked. Equity has been defined as moral justice, of which laws are the imperfect expression. "The equity of a statute" means the fair and wise construction of it, according to the intention of Parliament, as distinguished from the literal and technical construction of the words used. At first, equity was the province of special officers or of a special court; but now Judges, of whatever courts, are supposed to bring this wider and more human justice into their decisions.

2. A Definition of Justice.

A great many definitions have been given, but in the best of them the root idea seems to be *conformity to some rule or standard*; just as weights and measures conform to the standard weight or measure of the country. But there is no visible standard of Justice as there is of a yard or a pint. How, then, is such a standard obtained?

The Hebrew rule or standard was the conception of the character of God, gradually becoming greater and worthier, as we saw in last year's lessons. In the story of Abraham (Gen. 18. 25) he is represented as certain of one thing—namely, that the Judge of all the earth would do *right*, would act justly. Look at Isaiah 26. 7: "*Thou that art upright* dost direct the path of the just." But then, what about the wicked? What hope from "a just God" for an unrighteous people? We know how Hosea learned that Love was stronger than abstract Justice; and the later Isaiah realised that Yahweh was both "a just God *and* a Saviour" (Isaiah 45. 21). In the stories of the kindly treatment of evil-doers by Jesus, and in his acceptance of the death of the Cross as the grand revelation of his Father's love for men, mercy seems to push justice aside. What, then, is Mercy? Is it Injustice?

3. The Meaning of Mercy.

We may trace our natural sense of satisfaction at seeing punishment inflicted on a flagrant evil-doer—say, on a man who has cruelly treated a child—to sympathy with the injured person. We can remember or imagine what the feelings are which are produced by the infliction of pain, and we can easily be indignant with its cause. The sympathy of Jesus with the sufferer was stronger far than ours; but he combined sympathy with the injured party with utmost sympathy for the offender, who was, in reality, in worse plight. He showed mercy, not because the crime did not matter, but because the criminal mattered so much. If we were able to take into account what had made the wrong-doer what he is—perhaps the loveless upbringing, the slum environment, the disappointed ambition, the inherited taint—we should see the committer of even hideous crime something as did Jesus. Is not mercy in this sense the very highest form of justice?

We often mistake laxity for mercy. "Poor fellow," we say, "let him off," because we do not really care very much. It is not so easy to be merciful if the wrong really hurts us. The mercy of Jesus was anything but lax; it was the active endeavour to restore the personality of the wrong-doer. To accomplish this it might be necessary to allow the sinner to suffer, to famish in loneliness in a far country, so that at last he might "come to himself." Was it not this endeavour to restore the wrong-doer to the self he might be, to true personality, that is the key to his treatment of "sinners," of dishonest tax-gatherers and outcasts? (Luke 7. 36-50; 19. 1-10, etc.). So infinitely did he care that he went to the cross that he might win them for God. And was not his method extraordinarily successful? Can you suggest examples?

"Mercy is not 'letting off'—refusing to avail oneself of one's power to inflict pain. To do that might conceivably be the very worst thing for the person thus spared; the very opposite of mercy. . . . Mercy looks to the greatest amount of well-being or improvement that is possible in the circumstances. It may involve kind and tender words and unexpected gentleness; or it may involve the methods of the dentist's chair or the surgeon's knife. The indolence that will not trouble to think of the due amount of pain to be inflicted, and the weakness that shrinks from inflicting pain at all, are poles apart from mercy."—W. F. LOFTHOUSE.

4. "Be ye therefore merciful."

Jesus made it very clear (see to-day's Bible Readings) that the man who would be his follower must be like him in showing mercy. In the *Merchant of Venice*, when Shylock is claiming his

utmost rights according to the letter of the law, Portia pleads for mercy :

" Earthly power doth then show likest God's
When mercy seasons justice."

But mercy that is " likest God's " is no mere sentiment ; it is the effort to *redeem*, to win the evil-doer to all that he might be. And anyone who has attempted this ever so feebly knows that it means sacrifice, as did the mercy of Jesus.

Question : Portia's description of mercy has been called " Splendid but misleading." How far is this criticism justified ?

5. Mercy in Courts of Justice.

If it is difficult to be merciful in the highest sense in our own dealings with one another, how can true mercy be shown in law courts, where it is necessary to follow general principles, and where to differentiate in treatment between one man and another would appear like injustice ?

This is a very difficult question, and we have not yet found any entirely satisfactory answer. Our punishments too often " injure the personality of the person punished, and this is immoral." " In some instances true justice would place society and not the offender in the dock, for denying him decent conditions of life " (E. Roy Calvert). But experiments towards the solution of the problem are being made. First offenders are now frequently " put upon probation," and it is the duty of the Probation Officer to keep in touch with the wrongdoer and assist him to go straight in all friendly ways. We are told that ninety-five per cent. of juvenile offenders put on probation never appear before the courts again. Extension of time is now frequently allowed for payment of fines ; and offenders under twenty-one can be sent to Borstal Institutions where they receive training. Children's Courts, educational work in prisons, and medical observation for criminals who appear to be abnormal, are all steps in the direction of making justice and mercy one. But we need to go much further.

Question : Does the method of mercy still restore personality ?

Daily Readings for the week :

| | |
|--------|----------------------|
| May 16 | M—Galatians 6. 1-10. |
| " 17 | T—Romans 6. 12-23. |
| " 18 | W—James 1. 12-27. |
| " 19 | Th—James 2. 1-23. |
| " 20 | F—James 3. |
| " 21 | S—James 4. |
| " 22 | S—James 5. |

May 22nd.

IV.—LAW TAKING ITS COURSE.

NOTES BY ANNA L. LITTLEBOY.

Bible Reading : Galatians 6. 1-9.

Book References :

Reality. Canon Streeter. (Macmillan. 7s. 6d.) Chapter VIII.,
"The Defeat of Evil."

Ecce Homo. Chapters XIX.-XXIII.

God's Way with Man. Lily Dougall. Essay V., "Beyond
Justice." (S.C.M. 4s.)

The Crescent Moon. Rabindranath Tagore. Page 22, "The
Judge." (Macmillan. 5s.)

Suggested Hymns : 101, 390, 169.

Aim of the Lesson : To consider the truth of the words :—"In a moral
Universe there is a sense in which all bills must be paid."

Notes on the Lesson.

I. The Bible Reading.

In the verses which immediately precede our Bible Reading, Paul makes a long list of what he calls "the works of the flesh," using the word "flesh" to signify the uncontrolled instincts and desires which man shares with the brutes; and which, just because of his higher possibilities, lead him to evils of which brutes have no knowledge. With these he contrasts the fruit, the natural and expected outcome, of being dominated by the Spirit, God working in the heart of man. Then, after exhortations to help one another towards the higher life, and to be more severe on our own slippings from the path than on those of our neighbours, he goes on (ch. 6. 7, 8) to assure his friends with great solemnity that what they sow, that they will reap.

In the garden we cannot let dandelions scatter their seeds without the certainty of a resulting crop of dandelions. If we plant beans or nasturtium seeds, we look confidently for beans or nasturtiums, and for nothing else. In the same way, if we "sow to the flesh," if we sow such deeds as are enumerated a few verses earlier, we shall "reap corruption"; if we sow "to the spirit" we shall reap eternal life.

2. Paying the Bills.

Moral law—the law of conduct—appeared to Paul to produce its consequences as infallibly as does natural law. Given a certain cause, a certain effect must follow. Our word *consequence* simply means “the thing that follows”; and all our processes, whether in the laboratory of the chemist or the kitchen of the housewife, depend for their being carried to a successful issue upon our certainty of the law that effect follows cause. The effect may be good or bad; but if in the laboratory a mistake is made and an explosion follows, we do not think of it as a *punishment* for the chemist. If the cook forgets her cake in the oven, and it is burnt, she does not cry out against Heaven for punishing her, but recognises the consequence of her own carelessness.

3. Consequence and Punishment.

Cause and effect, then, is the principle by which we plan our lives. Canon Streeter says:

“Practically, unless I knew that I could reckon on things happening in accordance with some fixed or ascertainable principle, I might wish, but I could never act or plan. If fire sometimes heated, sometimes froze, the kettle, who could invite a friend to tea? If the laws of specific gravity changed from day to day, who would venture in balloon or ship? Science is always discovering some new law; but this, so far from being the discovery of a fresh limit to man's liberty, puts new power into his hands.”

Canon Streeter goes on to point out that in the same way it is certain that evil deeds will *always* produce evil results. Punishment may or may not follow; Consequences must. If a child pulls a saucepan off the fire on to his foot, he may or may not get smacked, but he certainly will get scalded. All of us can see that this is so; yet do we not often, in matters of conduct, put down as punishment what is really consequence?

Another way in which Punishment differs from Consequence is that Punishment is always unpleasant, whereas Consequence may or may not be disagreeable.

“How sad and bad and mad it was—
But then, how it was sweet!”

Yet it remains true that “God is not mocked.” Even if no unpleasant consequences are recognised, wrong-doing *always* results in moral deterioration. Our “pleasant vices,” as Edgar calls them in *King Lear*, apart from their consequences to others, weaken our will, bring spirit into bondage to “flesh,” and make it harder for us to live worthily, to attain “unto a full-grown man, unto the measure of the stature of the fullness of Christ”

(Eph. 4. 13). The crop of wild oats, sown and almost forgotten, springs up to spoil the fruitfulness of our garden.

"The gods are just, and of our pleasant vices
Make instruments to plague us."

It is easy to think of examples of this "law" both within and without the covers of our Bible. David had allowed himself a harem, after the fashion of an Eastern potentate; the results were family feuds and pain and shame to himself and to innocent people. The terrible story of King Lear, referred to above, is full of examples. Look at the story of Macbeth, and see how his successful ambition left him a friendless man, the prey to terrible imaginings. The old fable of the herd-boy who cried "Wolf!" for fun so often that when the wolf really came the villagers did not take him seriously and he lost the best of his flock, might serve as another instance. If we look round about us to-day, how many we may see whose lives are ruined by hard drinking, by small dishonesties which kill trust, by selfishness which leaves people wondering why no man cares for them. Happily the truth cuts both ways, and many kindly, unselfish souls reap what they have sown in the love of children or friends.

4. Love never Fails.

Does this principle of effect inevitably following cause conflict with God's way of mingling mercy with justice? Would it be either just or merciful if we could always hope to be "let off" the consequences of our deeds? It has been the weak point of some evangelical preaching that the Gospel has been represented as a way of escaping consequences. But must we therefore think of God as powerless to help us when we want to turn over the new leaf? It has been well said that though God does not unmake the past, *God is able to re-make the man*. Let a man pay enough heed to his conscience to feel regret for his fault and a desire to live differently, and a start towards a new life has already been made. The teaching of Jesus makes it plain that God "refuses to be estranged." "Let the repentant soul realise that, in spite of all, he still has an infinite value for God, that there is still a work he can do for God and man," and the new life, difficult as it well may be, yet full of hope and possibility, is beginning.

"He only may chastise who loves" (Tagore).

Question: Consider the case of a drunkard who is reclaimed and becomes a worker in the Salvation Army. How does his past life help or hinder him? How would you explain the fact that he may have more persuasive power than another man who has never yielded to a craving for drink?

Daily Readings for the week :

| | | |
|-----|----|---------------------|
| May | 23 | M—Isaiah 61. |
| " | 24 | T—Isaiah 62. |
| " | 25 | W—Psalm 66. |
| " | 26 | Th—Psalm 72. |
| " | 27 | F—Psalm 81. |
| " | 28 | S—I Peter 2. 13-25. |
| " | 29 | S—Romans 13. 1-10. |

Section VII.

Freedom.

NOTES BY WILFRED H. LEIGHTON, M.A.

Introduction.

This section of five lessons, including a biographical lesson, is devoted to the study of freedom, and is an attempt to help us to affirm our belief in that word and all that it implies. The word itself, like so many words of deep meaning, defies exact definition, but all of us have a sense of its implications. We can, perhaps, more readily explain what it means to be a prisoner than to be free, since the presence of restrictions confines our life to known limits. It is always easier to know what we cannot, than to know what we can, do ; and more difficult still to know how to do it. Restraint is negative ; freedom is positive, and for that reason the word has a hold on our imagination. We respond to it because its magic stimulates both feeling and thought.

There is much in the world to-day which blurs the vision of freedom, but it is this which constitutes a challenge to the pessimism that is so devitalising to thought and action. It is true that those who care for liberty are generally in a minority, but an active and virile minority can achieve the seemingly impossible, as the history of every age proves. Freedom, like Truth, will never die. It is only when men grow apathetic that reactionary forces gain a temporary victory, and, if the world to-day exhibits the spectacle of the misuse of power in more fields than one, the fact is both a warning and a challenge which, if taken and accepted, will inevitably lead to the widening of the boundaries of human freedom and to the greater emancipation of the spirit of man.

The notes in the following lessons owe much to a perusal of several authorities, chief among them being *Liberty in the Modern State*, by H. J. Laski, which might well be chosen as the text-book for the series (Faber. 7s. 6d.). The book "is far more passionately written than John Stuart Mill's famous essay. The emotional quality which vibrates through its pages entitles it

to be placed beside all the great pleas for liberty which, whether uttered in speech or in writing, have been strongly felt. Mr. Laski, who knows what he wants and asks for it on rational grounds, writes, nevertheless, from deeply-felt emotions which lend vigour and conviction to what he says."—WM. A. ROBSON, in *The Political Quarterly*.

Other books recommended are :—

The Dangers of Obedience, by H. J. Laski. (Harper 10s. 6d.) In this book Mr. Laski pursues the same theme, and includes studies on Machiavelli, Rousseau, the American Political System, Modern Business, Teacher and Student, and the Academic Mind.

On Liberty. J. S. Mill. (World's Classics. 2s.) This work is a classic and remains very valuable. It is not easy, and the reader must be prepared for abstract reasoning.

The Foundations of Liberty. E. F. B. Fell. (Out of print, but may be obtainable from a library.) This is not a difficult book. The author's plea is that man is a spiritual being and therefore the foundations of liberty are spiritual and not material. The same author's *Personal Liberty : The Great Problem of To-day* (Methuen. 5s.) may also be found useful.

Equality. R. H. Tawney. (Allen & Unwin. 4s. 6d.) The Halley Stewart Lectures for 1929. Section on "Liberty and Equality."

Towards Democracy. Edward Carpenter. (Allen & Unwin. 5s.)

History of Trade Unionism to 1920. Sidney and Beatrice Webb. From a library.

The Age of the Chartists. J. L. and B. Hammond. (Longmans. 12s. 6d.) A recent book, and recommended to those who wish to study the social causes and cultural background of Chartism.

Alton Locke. Charles Kingsley. (Everyman. 2s.)

Yeast. Charles Kingsley. (Everyman. 2s.)

Wordsworth's Sonnets on "Liberty and Order."

The Duties of Man. Mazzini. (Everyman. 2s.)

May 29th.

I. —WHAT DO WE MEAN BY FREEDOM?

Bible Readings : Isaiah 61. 1 ; 1 Peter 2. 15-16.

Book References :

See book list on p. 114, but special reference should be made to
On Liberty, by J. S. Mill.

Liberty in the Modern State. H. J. Laski. Chapter I.

For the relationship of Freedom to economics and politics, consult
Equality, by R. H. Tawney. Chapter VI., section 11, on
"Liberty and Equality." (Allen & Unwin. 4s. 6d.)

Illustrative Quotation :

"Of old sat Freedom on the heights,
The thunders breaking at her feet ;
Above her shook the starry lights,
She heard the torrents meet.

Then swept she down through town and field,
To mingle with the human race,
And part by part to men revealed
The fullness of her face."

Suggested Hymns : 26, 71, 158.

Aim of the Lesson : To understand the meaning of the word
"freedom."

Notes on the Lesson.

We say that we believe in freedom. What do we mean ?
We often use the expression, "This is a free country." Does
this mean that we can do what we like ? We know that we
cannot, since we are *bound* to take account of other people, which
means that the word "freedom" denotes something social as
well as personal.

We wish to build a house. How far are we free in respect of
(a) site, (b) size, (c) type ?

We wish to educate our children. With what conditions must
we comply ?

We desire to travel on the continent. Are we quite free to
do so ?

An Adult School wishes to act a play. What conditions must
be fulfilled ?

Section XI.

"The Art of Living Together."

NOTES BY HARRY EVATT AND GEORGE PEVERETT.

November 6th.

I.—CONSTRUCTIVE CITIZENSHIP.

Bible Reading : Isaiah 61.

Book References :

The Art of Living Together. L. P. Jacks. (Hodder & Stoughton. 2s. 6d.) The text-book for this series of lessons. Should be studied by all leaders and by as many members as possible. See specially Chapters I. to VI.

Modern Civilization on Trial. Dr. C. Delisle Burns. (Allen & Unwin. 10s. 6d.) A stimulating book, which should be read in connection with this series of lessons if at all possible. See particularly the chapters on "A New Industrial Revolution," "Modern Production," "Standardization of Taste," "Modern Education," and "The Sciences and the Arts," and contrast the author's outlook and statements with those of Dr. L. P. Jacks.

Health and Social Evolution. Sir George Newman. (Allen & Unwin. 4s. 6d.) A fascinating account of how Preventive Medicine and Collective Humanism have operated so that "life in England is longer, healthier and happier for the great mass of the people than it has ever been before in our history."

A Quotation :

"Democracy in the last resort depends not so much on the machinery of government, as on the spirit of the people, on its unexhausted and growing fund of goodwill and understanding, on its capacity for social magnanimity and unselfish service. In proportion as this spiritual humanism is diffused throughout all classes of the nation, only in that proportion will the right atmosphere for Democracy exist."—GENERAL SMUTS.

Suggested Hymns : 2, 12, 389, 416.

Aim of the Lesson : To affirm belief in Constructive Citizenship.

Notes on the Lesson.

This is the first of six studies definitely based on Dr. L. P. Jacks' book, *The Art of Living Together*. Originally published under the title of "Constructive Citizenship," the book consists

of the material of the Stevenson lectures on Citizenship, delivered at Glasgow in the winter of 1926-27. These notes are intended to supplement what Dr. Jacks has to say and to offer some guidance in handling his material for discussion purposes.

Hardly anything is more common in any discussion of citizenship than debate on how to stop real or supposed evils. That kind of thing should be avoided, if at all possible, in these studies. Human society is not a machine; it is a living organism. It challenges us not to knock things down and to erect other things in their place, but to promote better health in the organism—to some measure of curative work, but mainly to better understanding of the laws of social health and to working in harmony with those laws as we come to an increasing understanding of them.

1. What is meant by "Constructive Citizenship"?

Dr. Jacks does not attempt any exact definition of "Constructive Citizenship." He says he is more concerned with what it should do and aim at than he is with definition, or with programmes, systems and promises. It is because human society is a living organism, and not a mere constructed thing, that he is concerned with *quality* rather than *quantity*; with *methods* rather than with *programmes*; with *spirit* rather than with *system*; with *motive to endeavour* rather than with *promise of victory*.

What do you think is meant by these terms, and how far can they really be separated?

Discuss this statement (pp. 45-46) on the meaning of "Constructive Citizenship":

"I use the word 'constructive' not for the purpose of introducing a programme, but for the humbler one of indicating a spirit—the spirit of constructiveness. What the word describes is a temper, not confined to a few sanguine or specially instructed individuals, but a common impulse in the community, or at least capable of becoming so. Constructive Citizenship is marked throughout by the resolve to make the best of things as they are; by hopefulness, by self-confidence, by enterprise, by the pursuit of excellence in human employments and vocations, and by its general perception of the fact that there is no limit to the real and abiding values that may be drawn from the universe by the co-operative efforts of men in society, inspired with ideal aims and conducted under businesslike methods."

Here we may take account of what Dr. Jacks says at the end of his book, as this will give some clearer idea of the meaning of "Constructive Citizenship." He urges that the citizen should be "socially valuable," both in his work and in his leisure time, "not forgetting that pain, no less than pleasure,

is an essential element of life ; that in serving the highest he brings upon himself the opposition of the lowest, and incurs enmities in the very act of cultivating friendships." He quotes words of Edmund Burke's as summarising what he has to say :

" It is therefore our business carefully to cultivate in our minds, to rear to the most perfect vigour and maturity, every sort of generous and honest feeling that belongs to our nature. To bring the dispositions that are lovely in private life into the service and conduct of the commonwealth ; so to be patriots as not to forget that we are gentlemen. To cultivate friendships, and to incur enmities. To have both strong, but both selected : in the one, to be placable ; in the other, immovable. To model our principles to our duties and our situation. To be fully persuaded that all virtue which is impracticable is spurious ; and rather to run the risk of falling into faults in a course which leads us to act with effect and energy, than to loiter out our days without blame and without use. Public life is a situation of power and energy. He trespasses against his duty who sleeps on his watch, as well as he that goes over to the enemy."

Discuss the meaning of " Constructive Citizenship " as suggested in these statements. How far do you agree with what is said about pain and pleasure, highest and lowest, friendships and enmities, virtues and faults ?

2. " Time-thinking."

Right at the beginning of his book, Dr. Jacks lays emphasis on the need for " time-thinking " in citizenship. This method of thinking regards human life not as a spectacle in space, but as a " conscious *experience* in time." Thinking in terms of *quantity*—whether of wealth, numbers, possessions or programmes, or valuing things mainly by what can be *seen*—is apt to confuse and pervert our thinking about human life itself. " The value of everything in life is essentially bound up with its *lastingness* "—with *duration*. We should realise that " history deals not only with the past, but with the present, and with the present as the growing-point of the past into the future." We *exist* in space, but *live* in time. Living is experiencing ; it is a business of the spirit of man, and its value is not to be measured by any picture of the apparent state of affairs and relationships at any given time.

Note particularly pages 28-30, where Dr. Jacks tells the story of the child who was distressed at seeing a picture by Fra Angelico, showing angels in Paradise, adoring and radiant. The " time-thinking " mind of the child prompted him to ask, " What will the angels do *next* ? " Being told that they would probably continue to do the kind of thing the picture showed them as doing, he cried in distress, " I don't want to be an angel ! " The author connects that story with Utopias and " social systems."

Discuss what Dr. Jacks says about "time-thinking" and how you think it should affect our outlook on life. What is the special value of "living forward" and with thought for the duration and the outcome of conduct and actions?

By contrast with "social programmes," and Utopias in which "social problems" have been solved, we are asked to regard civilisation "as a perilous adventure for an uncertain prize, not the less but the more perilous for having passed from the 'military' to the 'industrial' stage, an adventure to be worked out according to the skill and valour of the participant citizens, in their singularity and in their masses. One thing only can be 'promised' with certainty—hard work and hard fighting (not necessarily with carnal weapons) to the very end."

Does that offer a bleak and discouraging prospect, or does it, in fact, set out the truth about what we have to face and what we have to do in life, as citizens?

In the light of what Dr. Jacks says, what is the value of Utopias?

3. Citizens as "Trustees."

What Dr. Jacks means by "quality," and its importance, is shown by his reference to our judicial system (pp. 40-41). Whatever may be the character of the country's laws, however perfect they may be, supreme value attaches to the character—the "quality"—of the judges who administer and interpret those laws. They must be incorruptible, "steadfast men, loyal men, men with moral staying power," if the legal system is to have value. They, as "*trustees*," give value to the system in which they are working.

But this quality of trusteeship is necessary in every man and woman who claims to be a citizen. It is such citizens (irrespective of their political or social programmes or allegiances) who may be described as "constructive" citizens. This matter of trusteeship is to be discussed fully later in this series, but here it may be well to consider: In what way does the ordinary citizen act as a "trustee"?

4. The threefold aim of Constructive Citizenship.

What are the "strong spots" in society which need all the "vitalising" they can get? What are the sources of the wonderful vitality of our civilisation? How does society manage to maintain itself as a "going concern" from day to day and from year to year? Dr. Jacks offers his answer to these questions in three points. We shall be considering them more fully in later lessons, but it will be well to consider them briefly at this stage.

(a) " The immense capacity for *skilful work* which man has acquired and passed on down the course of the ages. We may call it *the capacity of his intelligence*."

(b) " The possession, by large numbers of men and women, of certain high qualities, in virtue of which they act faithfully as *trustees* for the general interest and in the accumulating traditions that gather round their service. We may call this *the moral capacity of the citizen*."

(c) " The creation and continuous improvement of certain scientific methods for harmonising conflicting claims and for turning human relations, which would otherwise be mutually destructive, into relations of mutual helpfulness. We may call it *man's organising power*."

" Skill, trusteeship, scientific method, these three, which are obviously related to one another, indicate the main sources of strength in modern civilisation. Taken together, they constitute a magnificent endowment deeply based in the past, maintaining the civilisation of the present, and inviting development in the interests of a better civilisation yet to be."

[Note: Words which we have italicised in foregoing quotations in these notes are not so emphasised in the original text-matter.]

5. Notes for reading and discussion.

It is suggested that special attention should be given to the following passages in *The Art of Living Together* :

Pages 64 to 69: About the only conditions on which " the mighty instruments of good and evil which science is now putting into our hands " can be rightly used ; about trying to mend the world by " putting a stop " to evils and misdemeanours, compared with the value of " giving impulse to goods " ; about optimists and pessimists ; about where to look for " the secret of social strength " ; and about " the living past and the living present."

Page 71: Civilisation " has become more difficult to reform and needs wiser and stronger men to reform it."

Pages 74 to 76: The three converging lines on which Constructive Citizenship will operate.

Page 77: " What is the type of citizen that our training aims at ? "

Page 82: " Let us make the best of things as they are."

Pages 89 to 92: The valuable and interesting point about opposition between the " best " and the " second best."

Daily Readings for the week :

| | |
|--------|---|
| Nov. 7 | M—2 Thess. 3. 6-16 ; or Ecclesiasticus 38. 24-34. |
| " 8 | T—Ezra 1. |
| " 9 | W—Ezra 2. 64 to 3. 7. |
| " 10 | Th—Ezra 3. 8-13. |
| " 11 | F—Ezra 5. 1-2 ; Haggai 1. |
| " 12 | S—Haggai 2. 1-9 ; 20-23. |
| " 13 | S—Ezra 6. 14-22. |

November 13th.

II.—THE SKILFUL CITIZEN IN INDUSTRY.

Bible Readings : 2 Thessalonians 3. 6-15 ; Ecclesiasticus 38. 24-34.

Book References :

The Art of Living Together. L. P. Jacks. The text-book for this series. See specially Chapters VII. and VIII.

Modern Civilization on Trial. C. Delisle Burns. Specially Chapter IX., "Modern Production," and Chapter X., "Standardization of Taste."

A Prayer :

The Splendour of God, pp. 32-33. (Church House, Westminster. 6d.)

Suggested Hymns : 82, 102, 339, 365.

Aim of the Lesson : To consider the statement that it is " the first duty of a citizen to be a skilful worker."

Notes on the Lesson.

It will be remembered that the first of Dr. Jacks' three points about " Constructive Citizenship " was concerned with " the immense capacity for *skilful work* that man has acquired and passed on down the course of the ages." He called this " the capacity of his intelligence."

The right and full use of this capacity for skilful work is regarded by Dr. Jacks as of primary importance. " Skill not merely as the prerogative of artists, or even of a special class called skilled workers, but as an essential ingredient of civic virtue and a qualification for citizenship in general."

1. The Importance of Skill.

Let us examine what is involved in Dr. Jacks' emphasis on the value of skill and skilful work in relation to citizenship.

We are all workers—potential or actual. The character and amount of work we do varies enormously. Some are skilled workers, with the joy of being engaged in skilled work. Others, more happily placed, are engaged in work which is at once skilled and creative. (In what category would you place teachers, professional workers, and most craftsmen ?) " Home duties " offer scope for highly skilled work ; to what extent are they

carried out with skill? The unemployed man or woman may be skilled—but be denied the opportunity to exercise that skill. The machine-worker may feel that simple repetitive operations deny him or her the opportunity to exercise skill.

Dr. Jacks is very insistent on the supreme importance of skill, and skill rightly exercised, both for the sake of the individual and of society. If men's and women's lives are to be absorbed merely in the " means of living " they will find that they have never really lived at all. Without opportunity for acquiring and exercising skill, their lives are wasted and society must wither.

Merely to work for wages is a deadly business; a human being must crave satisfaction for the capacity for skilful work that is in him—for the " capacity of his intelligence."

Discuss this statement:

" Whatever degree of skill a man's vocation involves measures also the courage that he needs to play his part as a social unit. To acquire his skill in the first instance he must be strong enough to ' scorn delights and live laborious days,' and when he has acquired it he must be master of himself throughout the whole process of putting it into operation. He must be ruler of his body and his spirit, his limbs and his senses must be under command, and he must be ready to defy convention if need should be."

Do you think that the increasingly large number of young people who are continuing their after-school education in evening classes and institutes may be taken as evidence of a general desire to acquire skill in vocation? What do you think are the governing motives that make them give time to further educational work in their leisure time?

2. Skill and Moral Character.

" Through all the lower forms of human labour," says Dr. Jacks, " we shall find that in whatever degree skill enters into it, to that degree is the worker put upon his mettle and the moral qualities that make a man of him called into action. . . . Without some skill to exercise and devote himself to, man remains a half-grown, stunted and essentially miserable object, irrespective of whether he lives in a palace or a slum, and no conceivable ' reconstruction of society ' on economic or political lines can make him anything else. Furnish him with skill, train him for some skilled occupation, and you give him his best chance to become a *man*—that is, to get as near as the contradictions of the world permit to being master of his fate and captain of his soul."

In doing any kind of work skilfully, a man puts himself—his whole self—to test. The result of his efforts is seen not merely as good workmanship, but as the expression of a good workman, whose personal quality is expressed in the product of his work.

High-quality work calls for the service of high-quality men and women. The high-quality home—be it humble or wealthy—bespeaks the high-quality home-maker.

There is in man (let the term be used for men and women), more in some, less in others, but possessed in varying degrees by all, the natural desire to use what faculties he possesses. Love of good work and delight in skilful accomplishment are powerful motives, and when satisfied are sources of real happiness—sources, too, of that all-round development which produces high character. High quality of character as essential for good citizenship was urged by Whitman when he wrote that "The greatest city in the world is that which possesses the greatest men and women." Note that, closely connected with skill, and helping and amplifying it, are knowledge of the materials used, perseverance, love of the work itself, sympathy with the use to which it is to be put and with the user.

3. Some questions that arise.

Is mechanical invention killing opportunities for men and women to become skilful and to exercise skill? Does mass production tend to do away with the quality of skill? Can skilful work be done by people who have to use shoddy material? Are the most active of our modern industries conducive to the development of skill? Is more or less skill called for in a labour-saving home than in a less well-equipped one?

In considering these questions, note the following that Dr. Jacks has to say (pp. 129-131):

"Of all the 'wrongs' that have ever been done to labour, I count that the greatest which came into being when the efficiency of the machine took the place of personal skill as the foundation of industrial prosperity. A greater calamity has never fallen on the human race, and perhaps it is wiser to name it a calamity than a wrong.

"It is quite true, and should never be forgotten, that mechanised industry has called out new varieties of skill, on a great scale and in many directions, of which the invention and construction of machinery is probably the chief. But in other directions, and on a far greater scale, skill has been stamped out; or, to speak more accurately, millions of human beings have come into existence for whom the acquisition of skill, in the degree that would exercise their manhood, is an impossibility under existing conditions. . . .

" . . . And, be it observed, the phenomenon is by no means confined to the millions who are commonly described as 'unskilled labourers.' All classes display it, the middle class, perhaps, most conspicuously, and in the abode of wealth it is no less obtrusive than in the slum. Here as there the axiom has come to prevail that the values of life reside not inside the day's work, as they do whenever skill enters into the performance of it, but outside, in

the satisfactions that can be purchased with the money obtained as ' wages ' for performing it, ' wages ' being the *compensation* we get for doing work that we would avoid doing if we could."

In discussing this statement, consider such points as: Is there, in fact, less opportunity for skill nowadays? Does the great demand for varying degrees of mechanical skill outweigh the loss of old types of handicraft skill? Even if it be granted that there is need, and possibility, of a great increase of skilful work, with all the benefits that would bring, is it true to say that there always has been, and must continue to be, a great amount of unskilful work and of drudgery that mankind would avoid doing if it could? Has not one of the objects of mechanical invention been to attempt to reduce the amount of such unskilful and undesired work?

Consider this quotation from *Modern Civilization on Trial*, by Dr. C. Delisle Burns:

" There are elements of positive ' gain ' or enjoyment—intellectual, emotional, social—in modern methods of production. That is to say, men and women do actually find pleasure in factory life, in shops and banks; and this pleasure is *not* due to the income they ' make out of it.' The coal-heaver enjoys using his muscles; the locomotive-driver enjoys controlling the speed of the engine; the typist enjoys her skill; the bank clerk feels happy in being quick."

Whatever may be our differing replies to foregoing questions, we may all agree with Dr. Jacks that the " ideal industry would be one which furnished every grade of worker, down to those of the minimum level, with sufficient scope for his personal skill to make his day's work a valuable education."

What are some of the ways in which we may all contribute towards improvement in this respect; e.g., in regard to placing boys and girls in work which offers them a promise of the exercise of skill, in doing what we can by spending our money on articles produced by skilful work rather than on those which are obviously shoddy, by giving at least as much consideration to the character of the job as to the pay attached to it?

4. Wisdom, Knowledge and Reason.

" Skill," says Dr. Jacks, " is *wisdom* in action, *knowledge* completing itself by doing the thing that it knows, *reason* cultivating itself as will." This surely defines what is needed for good citizenship. If it is only to be gained by skill in workmanship, as seems clear, then the way to improve citizenship is obviously the way of skilful work. Wisdom is of little value if it does not express itself in action; knowledge must complete itself by doing the thing that it knows; reason must cultivate

itself as will. The three cannot, however, be divided up into separate compartments : they are one in essence, each a necessary part of the whole. No wave of a magician's wand will make them ours ; sustained hard work is necessary to attain them (" not forgetting that pain, no less than pleasure, is an essential element of life "). *Intelligence* in the highest degree possible is called for on the part of all.

Now think of the jobs of work that we each and all have to do. To what extent can we become, if we are not already, skilled workmen at them ? The man or woman at the machine, in the home or in the office, in any and every job—are we putting intelligence into it ? Could the three essentials of *wisdom*, *knowledge* and *reason* be more largely brought into play, whatever the job ?

5. Towards the Ideal.

" The Greatest Skill of the Greatest Number " is suggested as the formula under which Constructive Citizenship should march. May not it be said that the capabilities of skilful work exist in our people in this country to a remarkable degree ? Do not our workmen possess the qualities of intelligence, skill and accuracy—with all that those denote in character ? How could our industries and our social life have been so successful in the past if this had not been the case ? These capacities must still be innate or existent in our workers, or how else could the newer prosperous industries succeed ? What else can account for the day-to-day conduct of our infinitely complex social life ? If, then, we have the means, says Dr. Jacks, we must have the *will* to see that skill in labour is what we should strive for. " And herein, perhaps, we may discern the hint of a coming time, or, at least, of a condition to be hoped for and sought after by all good men."

Daily Readings for the week :

| | |
|---------|--|
| Nov. 14 | M—Romans 14. 1-13. |
| " 15 | T—Zech. 7. 8 to 8. 5. |
| " 16 | W—Zech. 8. 3-17. |
| " 17 | Th—I Samuel 16. 15-23 ; Psalm 33. 1-3. |
| " 18 | F—Eccles. 2. 1-13. |
| " 19 | S—Exodus 35. 20-29. |
| " 20 | S—Exodus 35. 30 to 36. 3. |

November 20th.

III.—THE SKILFUL CITIZEN IN LEISURE.

Bible Reading : Romans 14. 1-13.

Book References :

The Art of Living Together. L. P. Jacks. The text-book for this series. See specially Chapters IX. and X.

Modern Civilization on Trial. C. Delisle Burns. Specially Chapter X., pp. 217-221, on "Changes in the Use of Leisure."

The Uses of Leisure. Professor Ernest Barker. (British Institute of Adult Education, 39 Bedford Square, W.C.1. Post free, 7d.)

Suggested Hymns : 70, 71, 260, 354, 370.

Aim of the Lesson : To see how the skilful use of leisure benefits both citizen and society.

Notes on the Lesson.

It is notable that the two chapters of Dr. Jacks' book devoted to the subject of Leisure are headed respectively "The Hatefulness of Labour" and "Vitalized Leisure." He says that

"Much of the social degradation we see around us is the result, sometimes direct, sometimes indirect, of uneducated leisure. . . . millions of people with money in their pockets and time at their disposal have no rational notion of what to do with the one or the other."

Before examining fully into the truth of that statement, we may follow Dr. Jacks in some things he has to say about work and leisure. The good citizen is "essentially a worker," working both for himself and for others. Too often his work is hateful, or boring, or "he works for the sake of the pay, not because he likes the work." Not work as it too often is, but work as it *should be*, is the right occupation for human beings in their "working hours." The very debatable words of Professor W. R. Lethaby are quoted :

"Do not any of us be blind to the fact that most men and women simply hate the ordinary forms of labour, and flee from manual labour as from the plague as soon as opportunity offers. The cant which the politicians, parsons, and others are always preaching, that labour is a blessed thing, is a lie. God and nature gave man brains for the purpose of easing life and making our sojourn on earth not a time of worry and discomfort, but of peace and happiness."

Our author emphasises, as we saw last week, that we need a new conception of the true nature and value of work.

1. Rights and Duties of Leisure.

This is the more important because too often we try to draw a hard-and-fast line between work and leisure. But leisure "has a positive social value, and the content of it is work—raised, it may be, to that high degree of excellence which converts it into joyous and beautiful play." The citizen who works for wages in one period, works "for something other than wages, and perhaps more worth having, in the second, but still works." He does not shed his "rights and duties" when he "knocks off" from the day's work, "so as to become for the rest of the day an irresponsible amuser of himself. He takes on new rights and duties, in some respects more interesting than those which governed his official working hours, but yet essentially of a piece with them."

"When once the true nature of labour has been clearly exhibited, a single step brings us to the conclusion that leisure is simply another, and perhaps a better, opportunity, for excellent performance, no matter whether we call it work or play, so long as skill be the key-note of it and excellence achieved in the result."

We are asked to agree that skill, excellent performance, and excellence achieved, should characterise our leisure. Do they, in fact, do so?

Dr. Jacks does not think they do. He sees the question of the right use of leisure as one that is closely bound up with the question of the right use of working hours. The citizen is not one who, in his leisure time, merely "amuses himself" and, as his social contribution, records a vote from time to time. (Note particularly what is said on pp. 146-152 about the citizen as a "political person.") It is, perhaps, mostly in his leisure time that the citizen benefits or injures his fellows.

"Of unsocial conduct in the field of Labour there is, of course, plenty, but there is infinitely more of it in the field of Leisure. It is in the pursuit of their 'pleasures' that men injure one another most deeply and fill the world with 'pain.' 'An Association for Co-operative Holidays' would be a good description of the Kingdom of God. In the Kingdom of Beelzebub everyone takes his holidays at his neighbour's expense."

Points for Discussion :

1. Do you agree that many people have "no rational notion" of what to do with their time and money in their leisure hours? If so, what are some instances of this, and what are some of the effects?

2. Do most men and women, in fact, " flee from manual labour as from the plague as soon as opportunity (i.e., leisure) offers " ? If so, why ?

3. What are some of the forms of manual labour that give men pleasure in their leisure hours ?

4. What are the influences that help to convert work " into joyous and beautiful play " in leisure time ?

5. What are some of the " rights and duties " of leisure ?

2. " Untrammelled Hours."

In our text-book Mr. Bertrand Russell is quoted as saying that the best we can hope for is not to make the bulk of necessary work pleasant, but to diminish its amount. Endeavours may therefore be made to make " the hours of industrial labour as short as is compatible with the production of necessities, leaving the remaining hours of the day entirely untrammelled " (see pp. 156-160).

Dr. Jacks does not agree with this. He argues that the aim must be to reduce boredom to zero ; that, for most men, the effect of having

" twenty hours out of the twenty-four left on their hands ' entirely untrammelled ' to follow their impulses and instincts would be to leave them at the end of it so enervated, corrupted, coarsened, undisciplined, fatigued, and stupefied, or, if they happened to be men of another stamp, so refined, elevated, and devoted to the objects of ' a free man's worship,' that they would flatly refuse their four hours' boredom and devote their energies and their money (if they had any of either left) to hiring somebody else to do the disgusting business on their behalf. I doubt if the four hours' boredom, on the one hand, and the twenty ' untrammelled ' hours, on the other, could be kept in watertight compartments. They would react on one another in manifold ways."

Do you agree that any such attempt to divide up the twenty-four hours is wrong in conception and purpose ; that the virtues and vices of each period interpenetrate the virtues and vices of the other ? Is there justification for talking about short hours of labour for all as " four hours' boredom " ? or of necessary work as a " disgusting business " ?

3. " Uneducated Leisure."

Are we approaching a time when " the hours needed for mass production and mechanised labour will fall so low as to leave the leisure hours the major quantity for all classes of workers " ? If so, we shall do well to look ahead, for misuse of leisure may well prove to be as damaging as misuse of labour-hours have proved in the past. Dr. Jacks says that :

" Even now the amount of leisure which all classes have at command has increased to an extent which makes the question of its employment, of the way the leisure hours are spent, of paramount importance to the statesman and the educator. As time goes on the whole character of industrial civilisation, the trades that flourish or decay, the quality of the work that is done, the conditions under which it is done, economic and other, and the value of it as an educative force or otherwise, are being more and more determined by the way in which the masses of the citizens spend their leisure time, by the pleasures that attract them, by the amusements they demand, by the luxuries they consume. Mass production itself is largely engaged in ministering to the demands of leisure, and becoming more so with the passage of every year. To leave a people uneducated for leisure, at the mercy of instinct and impulse from the moment they knock off work, is to invite disastrous reactions on the value of whatever work they do."

Discuss the statements made in the above quotation.

4. "Devitalised Leisure."

"Devitalised leisure," according to Dr. Jacks, is that in which skill has no function. Leisure, he says, like labour, may prove a blessing or a curse according to the kind of work engaged in and the aims and spirit brought to its performance. The right use of leisure will therefore involve *skill* and *excellent performance*. It will also involve a certain amount of *self-discipline*. It should *enrich personality*.

How does our present individual and social use of leisure stand such a test? Dr. Jacks is sweeping in his judgment on this point. Discuss this statement:

" There cannot be a doubt that the most degrading forms of mass production now extant in the industrial world are those which minister to the imbecilities of people in their leisure time, those which furnish leisured fools, both rich and poor, with the means of making themselves a nuisance to their fellow-men and a danger to themselves. . . . Of all the games men play in their leisure time, none is so costly from the social point of view as the game of playing the fool; the fool at the leisure-end means a slave at the labour-end."

Sight-seeing is one of the great leisure-time occupations in modern life, enormously increased by improved facilities for locomotion and transport. What do we go to see? Do we travel to "look into" things, or merely to "look at" them?

Are we really in danger of coming to regard home merely as a place of departure? Should home be the best possible place for the use of leisure? Dr. Jacks quotes a writer who says: "When my doctor says to me, 'You want rest; go away from home,' he seems to be passing sentence not on my 'home'

alone, but on the whole civilisation which has produced it; and my heart aches anew for the people in the slums." What do you think of that statement?

What is necessary to make schools places where children are better trained than they are at present for the best possible use of leisure time?

How far is it possible to arouse increased interest in handicrafts, drama, music, etc., so that folk may learn to practise skill and excellent performance in their leisure time?

How can holidays be best arranged so as to secure what Dr. Jacks asks for when he quotes: "Seek most the places that furnish you with interesting occupations and vital contacts with mankind; shun those, let the 'scenery' be what it will, where you have nothing to do. . . . As to *rest*, I counsel you to take it in plenty."

Daily Readings for the week :

- Nov. 21 M—Romans 13. 1-10.
- " 22 T—I Peter 2. 13 to 3. 7.
- " 23 W—I Peter 3. 8-18a.
- " 24 Th—I Peter 4.
- " 25 F—I Peter 5.
- " 26 S—Jer. 29. 4-13; 30. 17-22.
- " 27 S—Jer. 31. 23-40.

November 27th.

IV.—A CITIZEN'S RIGHTS AND DUTIES.

Bible Reading : Romans 13. 1-10.

Book References :

The Art of Living Together. L. P. Jacks. The text-book for this series. See specially Chapters XI., XII. and XIII.

Modern Civilization on Trial. C. Delisle Burns. Specially Chapter VII., "Modern Government."

Suggested Hymns : 24, 51, 362, 363.

Aim of the Lesson : To consider what are the rights and duties of a citizen and how they should be faced and borne.

Notes on the Lesson.

" . . . The definition of citizenship, or of a citizen, cannot be separated from the statement of his duties, of what he ought to do. To be a citizen is to be an actively responsible person, a person, that is, who ought to do things, a person with duties. The citizen is, no doubt, a recipient of services from his fellow-citizens, enjoying benefits which the State or the social system confers upon him, the fortunate heir of the social inheritance, a person protected by the law, sitting in security under his own vine and fig-tree, none daring to make him afraid. But this good fortune of his, as the recipient of benefits conferred upon him by his fellows, or as the heir of former ages, measures the service the age demands of him. The greater the benefits conferred upon him, the more extensive become his responsibilities. His security is guaranteed him not that he may enjoy it in selfish isolation, but that he may have an assured basis for serving the community. His rights are nothing without his duties. At no point do his rights relieve him of his responsibilities; they create them at every point. His chief right, as I have said, is the *right to responsibility*."—L. P. JACKS, pp. 212-213.

1. Every Citizen a Trustee.

"A trustee is one charged with certain obligations, who, whatever legal penalties may attend his malfeasance, is definitely trusted by others to play his part not only in a manner legally correct, but in a manner personally honourable" (p. 200). It is possible to fulfil a trust according to the word but to betray it in the spirit. The difference between being a trustee merely

in name and a trustee in reality is immense. The industrial citizen, as worker and worked-for, is morally and essentially a trustee, and in the " functions of a trustee there is always a strictly *fiduciary* element, a something he is trusted to do as one who is under no compulsion to do it other than his sense of what becomes him as a man." In this conception employer and employee, voter and politician, each and every man and woman in the community, are on equal footing; the rights and duties of citizenship are for them all; theirs is the privilege of trusteeship, with all its obligations.

Dr. Jacks suggests that some communities of workers, already in being, and each governed by its own ideal of excellence and honour in the work assigned to it, " suggest the lines for the dreamer or idealist in constructing his vision of the future community of mankind."

" They are to be found on the highest levels of the business world, notably in banking and mutual insurance, where high traditions of trusteeship, with a firm root in time, are well established; and the co-operative movement, both in production and distribution, has done much to promote them in trade generally. Further examples abound. In our own country the judicial bench, as trustee for the administration of the law, has proved itself incorruptible; a corruptible judge is no longer a danger we have to fear; anyone who will take the trouble to attend a day's pleadings in the High Court of Appeal will see an example of trusteeship in its highest form. Our police courts tell the same story, and will tell it more impressively, I think, with the appointment of more women as magistrates; for women, once appealed to on that side, make admirable trustees—their true function as citizens. In the medical profession a high standard of honour dominates the mercenary interest, which exists, but is not allowed to rule; if it did, the confidence of the public would be forfeited immediately. A good doctor is, and knows himself to be, a trustee for the life of his patient. More remarkable still are the conditions in the realm of science. Intellectual co-operation goes on apace; scientific workers all over the world are tending to become a single community, conscious of immense obligations to mankind. As this develops, the ideal of service based on veracity, which many a scientific man cherishes in isolation, will become the actuating motive of a mighty group, conscious of itself as the world's trustee for speaking the truth, and a growing bond of union among all nations. For it is a law in these matters that the morality of a community does not develop until, like an army, it becomes conscious of itself as a unitary moral agent " (pp. 204-205).

Discuss the examples mentioned above by Dr. Jacks. Then consider to what extent other groups of citizens may be said to display this quality of trusteeship.

To what extent has industry developed a standard of trusteeship comparable to that of the legal, medical and scientific professions, or of the army and navy?

It is urged on us that the *good workman*, and consequently *good workmanship*, must be the basis for our conception of the good citizen. In that case very much must depend on the economic and ethical character of the state of industry. If we go wrong, or fail to achieve real value in the matter of industry, urges Dr. Jacks, "going right in politics will be no great triumph." He affirms that "healthy industry will give birth to healthy politics," but he is very doubtful whether "healthy politics would ever give birth to healthy industry."

2. The Worker as Trustee.

The duties of the worker as citizen-trustee "resolve themselves into the general form of seeking a vocation on lines that are socially valuable and then performing the work of it with all the excellence the case admits of." That suggests clearly what his fellow-citizens expect and *trust* the worker to do. Dr. Jacks does not minimise the difficulties with which the worker is faced in his task. He makes three distinctions in work: inferior work which is criminal, a mediocrity that will pass muster, and superior work that does "honour" to the worker. The last-named is the ideal, and is the service which his fellow-citizens trust him to do—if by any means he can accomplish it. To gain excellence in "superior" work must mean a great deal of study and hard work on the worker's part, for it is not easy to equip one's self with the necessary knowledge and technical skill for the proper discharge of the necessary duties.

Taking this idea a step further means that a good social system will always provide for its workers the opportunity, not only of equipping themselves in the first place for responsible work, but of exchanging lower responsibilities—or trusteeship—for higher, and indeed, for "transforming the one into the other." It is this idea of an "ever-increasing trust" that makes for progress in civilisation, and, indeed, a growing demand for trustees. "When the trustees fail to appear the civilisation falls, let its social system be what it may."

1. What are some of the things which fellow-citizens *trust* the ordinary man or woman to do as citizens?

2. In what ways is our Local Government system based on the idea of trusteeship?

3. The "Worked-for" as Trustee.

The citizen, as a person who is "worked-for," has appropriate rights and responsibilities. He has the right "to good

workmanship in all that he buys and pays for, to ' real value for his money ' as we commonly say, and is definitely wronged when he doesn't get it. He has the right to his leisure, but always on condition that he refrains from making other men the slaves of it ; and he has the parallel right to demand that they shall not make him the slave of theirs."

He must promote, as far as ever he can, " good workmanship among his fellow-citizens."

He should not encourage, but rather help to restrict his demands for, " goods and services which involve devitalised labour in the production and providing of them."

He should particularly avoid spending his leisure time in forms of activity or demands that need degrading or devitalising toil of other men to sustain them.

These are responsibilities which no man can be compelled to fulfil ; they must be accepted as moral obligations ; he must bear them of goodwill, because of his manhood. What are some of the ways in which such responsibilities of trusteeship are to be exercised in day-to-day living ?

4. A Note on Responsibilities.

What Dr. Jacks has to say about " responsibility " is worth careful consideration. He comments that " the deprivation of responsibility is no less hateful to the citizen than the imposition of it."

" The reactions of human nature to the idea of responsibility are strangely paradoxical. Men seek it and shun it ; love it and hate it ; ask to be delivered from it, and are indignant and humiliated when it is taken away from them. They busy themselves in imposing responsibility on others, but rebel when others impose responsibility upon them. . . . And in all democratic societies these opposing tendencies, the love and the hatred of responsibility, which have a deep root in human nature, are a prolific source of tension. . . ."

" The efforts man makes to escape from responsibility will generally be found on examination to spring, not from the hatred of responsibility as such, but from desire to change existing responsibilities for others and to be one's own master in determining the form the new are to take. The ' freedom from responsibility,' which makes leisure so attractive, and induces many of us to look forward with pleasurable anticipation to the time when we can ' retire ' from the active duties of our station, comes to that. When that time comes we shall be able to choose our own responsibilities in place of having them chosen for us by the tyrannous social machine."

Those are statements well worth careful examination and discussion.

5. International Citizenship.

Dr. Jacks predicts that "far-reaching and profound consequences will follow" as and when his conception of citizenship gains ground in the minds of men and women. We tend to think of citizenship too narrowly in terms of political life—whether that be the politics of the city or the nation. Politically the world is divided into nations and states, each defining rights and duties for its citizens. This power stops at frontiers; and it is a divisive influence in a world which is moving towards unity. *Industrially* and *culturally* frontiers count less and less as barriers. Every nation is invaded by ideas and forces which are originated in other countries; nor can it stop them. "A community which is politically free within its own borders, and entirely safe for democracy there, may yet be dependent for its daily bread on the willingness of foreigners, over whom it has no control, to purchase the goods and services it has to offer and to offer their own in payment." This does not mean that national citizenship will be destroyed; it does mean that, on the international scale, citizenship will be transformed and deepened.

It follows that every citizen, especially when considered as "worker" and "worked-for," has now a significance which has become world-wide. Political power may very largely stop at frontiers, but the demands of men for goods and services reach all over the world. So the problem of the good worker and good workmanship, of the "quality" of the citizen and his "living conditions," knows no national boundaries. "These considerations make it clear that the 'moralising of industry' . . . must begin by taking full account of international conditions. The industrial version of morality must adopt an international vocabulary. The 'right' and 'wrong' of which it speaks, the duties and responsibilities it lays down, must have a reference wider than the economic interests of any nation" (p. 185).

In what ways does the work of the International Labour Office confirm the above statement?

Consider how the system of Mandated Territories under the League of Nations illustrates responsibilities of international citizenship.

Daily Readings for the week :

| | |
|---------|--------------------------|
| Nov. 28 | M—2 Tim. 2. 15-26. |
| " 29 | T—Nehemiah 1. |
| " 30 | W—Nehemiah 2. 1-18. |
| Dec. 1 | Th—Nehemiah 3. 1-20. |
| " 2 | F—Nehemiah 4. 6-23. |
| " 3 | S—Nehemiah 5. 1-13. |
| " 4 | S—Nehemiah 5. 14 to 6. 9 |

December 4th.

V.—THE QUALITY OF CITIZENSHIP.

Bible Readings : Isaiah 61. 1-9 ; 2 Timothy 2. 14-15.

Book References :

The Art of Living Together. L. P. Jacks. The text-book for this series. See specially Chapters XVI. and XVII.

Modern Civilization on Trial. C. Delisle Burns. Specially Chapters XI. and XII., on "Modern Education" and "The Sciences and the Arts."

Suggested Hymns : 342, 345, 366, 402.

Aim of the Lesson : To consider the immense importance of good quality in the citizen and his manner of using material things.

Notes on the Lesson.

"Look at the articles displayed in the shop windows of — and you will learn something about the souls of the people who live in your city. . . ." ; you "may see the image of contemporary man, of his wants, his desires, his aspirations, his aptitudes, his wisdom, his folly, his virtue, and his vice, visibly displayed."

Have you observed fine quality of human souls expressed in beautiful fabrics, stately or well-proportioned buildings, well-planned streets, well-kept homes, fine schools standing in ample grounds ? Had you thought how human character is expressed in the material things about you ? Had you thought how fine and beautiful things react on humans and stamp *their* image on us ?

There is, of course, the reverse side to be taken into account. "If we fill them (our cities) with ugly sights, foul noises, and vile odours, do they not take vengeance on us by implanting corresponding qualities in our souls ; and so with their contraries, punishing us in kind for the one, rewarding us in kind for the other ?"

In the later chapters of his book, Dr. Jacks is concerned with the double question of *the spiritual quality of the worker* (the citizen) and *the importance of the material*. These two things are inseparable. They act and react on one another. "The way to spiritual things lies *through* material things and not *round* them. . . . When material things have been transformed by skilful

action upon them into 'things of beauty and joys for ever,' as so many of them may be, spiritual things are before you; and when you behold their beauty and rejoice in it you yourself are spiritual."

1. "Quality."

In his chapter with this title, Dr. Jacks says:

"Quantity is the idol of the market-place; many worship it in these days, and there are prophets of Baal among us who proclaim the worship and priests who furnish it with a ritual. But quality is *spirit*, and they who worship at that shrine must worship in spirit and in truth. The cult of quality is 'Christianity in its simplest and most intelligible form.'

"The simplest and the most intelligible; but not the easiest. . . . But man was created for such things. When God breathed the breath of life into his nostrils he assigned him the Impossible for his vocation, and the history of civilisation, which is one vast miracle, declares man's fitness for that high calling."

We are asked to serve *quality*—in a real sense to worship it; to realise that this service and worship will tax our powers to the uttermost—for that is our high calling; not to be disheartened because of much that exists around and in us. For, in spite of all, modern life and modern industry "has by no means lost its hold on quality." In every rank of life there are men and women who are its "faithful, devoted, heroic servants . . . the saviours of society and the hope of industrial civilisation—trustworthy, competent, skilled." They are to be found in the inventor's office, scientist's laboratory, scholar's study, and artist's studio; they drive locomotives, steer ships, lay bricks, and cut coal—and, one may add, manage homes. Dr. Jacks' call to all is "Throw your weight on the side of these; join their ranks; support their cause."

There is ample material for discussion in considering how that may be done.

2. Quality and Quantity.

The people who declare their faith in *quality* are apt to decry *quantity*. That dangerous attitude is to be avoided. "Each in its own order and place," says Dr. Jacks. "Quantity is not the antithesis of quality, any more than the material is the antithesis of the spiritual, though some philosophers would seem to make it so. Quantity has a value of its own which it retains as long as it is content to serve, but loses when it aspires to rule." Quality and quantity are vitally related.

We are likely to agree about the value, the quality, of such abstract things as Truth, Beauty and Goodness, and the need

for greater " quantity " of them. Dr. Jacks brings his point home not only by reference to abstract things, but to everyday needs.

" In a country like our own, when forty-eight million human beings have to be fed, clothed, warmed and lodged from day to day, nobody in his senses would contend that quantity is of no account. There must be *enough* to go round—enough food, raiment, fuel and shelter. ' One mark of a good social system,' I once heard it said, ' is that it provides enough milk for all the babies.' Let the stockbreeders look to it, then, by keeping up and improving the *quality of the cows*, for the milk comes from them, the social system yielding none."

" So long as men's souls are united with their bodies," says Dr. Jacks, " or their minds in any way connected with their brains, all denunciations of ' materialism ' should be made under reserve." There is a form of materialism to be feared—even hated. But " of the ' materialism ' which loves matter and fears it, which seeks diligently to transform it into ' things of beauty and joys for ever,' knowing that it will respond to our effort and be as loyal to us as we are to it—of that materialism we can never have enough, for it is the very root of all that gives dignity to human life." Competition can be a very ugly business in certain fields, but it becomes a virtue when it is a competition as to who can *do best work*.

" Show me a man who is doing a piece of honest work, or one who is making something beautiful that might have been made ugly, or one who is turning out a good article that might have been turned out a profitable imposture, and I know beyond a doubt that the Eternal Values have laid hold of that man, and not merely brushed him with their wings."

It is urged that the quality of citizenship is to be judged by *the manner in which it uses material*—as the quality of the violinist is judged by the use he makes of a bit of catgut, the wood of his instrument, and the surrounding atmosphere. Dr. Jacks says, " The most significant characteristic of matter I know of is *the responsiveness it shows to good treatment*. Whatever the ultimate constitution of matter may be, there cannot be a doubt that, when well treated, no limit exists to the precious things which matter will yield you in return. Ill treated, matter turns into the worst of enemies; well treated, into the best of friends." . . . " Man, a trustee for the right uses of matter; matter, the generous friend of the good workman and the implacable enemy of the bad; I offer you the first as a definition of man and the second as a definition of matter."

How far do we strive to put quality before quantity? As house-builders, cooks, home-makers, clerks, workmen, workers

at hobbies—whatever may be our various occupations in work hours and leisure time?

In what ways may it be said that "matter is responsive to good treatment"?

3. Training for Quality.

The object of Constructive Citizenship being to improve the quality of men and women, attention must be given as to how that end may be achieved. All "enterprises for the improvement of quality must have their final justification in *the improvement of human beings*." This is to be done by improving the quality of human work along the lines of "skill, competence and trusteeship," and every available force, social, political, educational, should be mobilised to this end. Can we agree that high quality work will almost inevitably lead to high moral character and quality in the workman? Dr. Jacks affirms that it will "make *him* more valuable, not only in respect of what he produces (which it clearly does), but in respect of what he *is*—a more satisfactory person to live with, a healthier person to rub shoulders with, a wiser person to take counsel with, a more beautiful person to look upon, a pleasanter companion in prosperity, a stouter comrade in adversity, a juster master, an honest servant, a better neighbour, a truer friend, a more faithful lover."

Morality is one of the names we have for quality. Are we too prone to place reliance on verbal instruction in moral principles? "The only way of learning anything effectively, so Carlyle assures us, is by doing it—a saying certainly true when morality is in question." As the pianist is trained not merely by lectures on music, but by getting busy on a keyboard, so "in the parallel case of morals the keyboard is the daily work of the citizen as defined by his vocation; let him learn what music he can make out of that." And if, as is too often the case, his vocation will not yield the desired "music," then here, surely, is the first reform that is needed.

4. Conditions and Environment.

We know that "conditions" and "environment" affect the lives of men and women. But to what extent do they operate? Are we, in fact, "more willing to accept them as explanation of our vices than as an explanation of our virtues?" We may excuse the vices of slum-dwellers as being due to their environment—but what of their virtues? Is not it true, as Dr. Jacks suggests, that when we try to apply excuses for our own conduct, as being due to environment, a voice within us seems to answer, "It is false"?

There is truth, though it is not the whole truth, in the statement that human lives are partly, at least, determined by their environment. But think carefully of what is meant by " conditions " and " environment." The thousand and one things of the city are part ; but the " whole body of habits, customs, traditions which he and his neighbours inherit from the past " form one of " the most active elements of every man's environment."

There is a further point of even greater importance. It is " that the most active and influential element in every man's ' environment ' unquestionably consists of his *fellow-men*. It is they, more than anything else, who define the ' conditions ' under which he lives as good or bad. If the quality of his fellow-men is bad, the quality of his conditions cannot be good, and no change of the physical surroundings will make them so."

This truth, says Dr. Jacks, " is two-edged." " As other men form the inner circle of each man's environment, so each man, in turn, forms part of an inner circle enviroing them." We are, at one and the same time, actors and acted-upon. Others go to make up our environment ; we go to make up theirs. We stamp our image upon one another. The " quality " of the city life is the concern of all ; at the end it brings us back to the " quality " of our own lives, several and individual.

Daily Readings for the week :

| | | |
|------|----|---|
| Dec. | 5 | M—Galatians 6. 1-10 ; Nehemiah 6. 10-19. |
| " | 6 | T—Nehemiah 7. 1-5 ; 66-73. |
| " | 7 | W—Nehemiah 12. 27-43. |
| " | 8 | Th—Nehemiah 13. 4-14. |
| " | 9 | F—Nehemiah 13. 15-22. |
| " | 10 | S—I Chron. 9. 10-13 ; 12. 32 ; 15. 19-24. |
| " | 11 | S—I Chron. 25. 1-7 ; 26. 4-8. |

December 11th.

VI.—CITIZENS IN CO-OPERATION.

Bible Reading : Galatians 6. 1-10.

Book References :

The Art of Living Together. L. P. Jacks. The text-book for this series. See specially Chapters XVIII. and XIX.

Modern Civilization on Trial. C. Delisle Burns. Various chapters will be found valuable in consideration of this subject.

An Introduction to Politics. Harold J. Laski. (Allen & Unwin. 2s. 6d. and 3s. 6d.) A valuable small book on the basic problems of politics.

A Prayer :

The Splendour of God, p. 15 : " Cities of God."

Suggested Hymns : 16, 92, 49, 90, 91.

Aim of the Lesson : To consider the value of " co-operation " and " social tension " in relation to citizenship.

Notes on the Lesson.

1. The Meaning of Co-operation.

Whether he likes it or not, every citizen is to some extent a co-operator—a worker together with his fellows. Some are members of " co-operative societies," and may tend to use the word " co-operation " as applying only to the immense and valuable work of those organisations. This limited use of the term should be avoided. The whole infinitely complex life of a modern community—civic and national—is sustained by the co-operative efforts of its members. They " work together "—sometimes unwillingly or unconsciously—to maintain the day-to-day life of all.

What are some good illustrations of the co-operation of citizens, e.g., in such matters as provision of food, houses, education and other necessities of life ?

To what extent would you describe the work of the municipality as a co-operative business, with councillors as " board of directors " and all ratepayers as " shareholders " ?

What voluntary societies (e.g., churches, friendly, musical, recreational, reformist, and welfare societies, etc.) in your town may best be described as " co-operative societies " ?

We are all born into communities, having, to that extent, no choice about entering into civic co-operation. But truly to

become a citizen is *by act of will* to take up the obligations of that status. How far do we regard citizenship in this light? We are put on voters' lists without being asked whether or not we want to go on. Would it be better only to give a vote to those who desire to have it? What do you think would be the result of so doing?

It is fairly easy to start co-operative groups or societies for many purposes. "Let's appoint a committee" are words that come easily to our lips. When few or many people find themselves in agreement on a matter they readily *will to work together* to achieve what they desire. It is at that very moment that the difficulties begin to appear. Not the will to co-operation, but the *will to sustain co-operation* is the big problem. Dr. Jacks says:

"Left to take care of themselves—and that, I imagine, is why many of them die so young—all schemes of co-operation, all compacts and alliances, from marriage to peace treaties, leagues of nations and social contracts, tend to become 'scraps of paper' or something less. In no department of human undertakings has Time wrought greater havoc."

We see, therefore, that co-operation means "a union of wills," a union that, Dr. Jacks urges, can only have "promise of continuation and growth" inasmuch as it has two qualities—first, sustained will and effort, and second, conscious devotion to high objects. He comments:

"The longest lived co-operations are those which are consciously devoted to high objects, clearly defined; universities and churches for example; while those which have low objects, such as sexual gratification or money-making, are subject to swift dissolution."

Our author makes effective use in illustration of the huge statue of Christ, erected high up in the Andes as a symbol of perpetual peace between Chileans and Argentines. That statue, he says, does not relieve them of effort to maintain peace—it exhorts them, and others, to exert themselves constantly to keep their bond. On the international side, this illustration gives point to the following words:

"Time is the great enemy of compacts. Even when the contracting parties retain their identity, as in marriage, the bond has to be sustained under conditions widely different from those which gave the initial impulse to the union, as many find out. But the difficulty that arises from change of conditions is at least doubled when the *persons* change—when, for example, a treaty made by statesmen of one party has to be kept by statesmen of opposite principles or of no principles at all, or by a generation which has no respect for the engagements of its forefathers."

It is clear that compacts (entering into co-operation) cannot be left to take care of themselves. Getting away from cross-purposes and joining together to achieve what the individual

can hardly hope to achieve in isolation seems like an easy start. But it is the beginning, rather than the end, of effort—though the effort is probably on a higher plane. It is not “a device for relieving the human will of its tasks, burdens, risks and responsibilities, and so leaving the way open to the individual for a life of instinct, impulse and go-as-you-please.” It may convey benefits, allay strife, create harmony, save waste, and increase production, but it calls for ever finer and more heroic qualities on the part of the co-operators. A good co-operator, says Dr. Jacks, “cheerfully shares in the losses as well as the gains, being prepared for either, and is staunch in defeat as in victory. Co-operation, in fine, is a function for gentlemen.”

Again, we are reminded that “love of man”—“brotherly love”—is not fostered merely by being neighbours “dwelling together”; it is fostered by “common participation in valuable work.” “Without a co-operative transaction, loyally and competently fulfilled, the love of man is a waning and vanishing force.”

We have, therefore, seven points emphasised: (1) “the will to work together,” (2) “the will to sustain co-operation,” (3) “conscious devotion to high objects,” (4) changing times and conditions, (5) changing personnel, (6) benefits and difficulties of co-operation, and (7) “common participation in valuable work” as means to fostering brotherly love. Consider these in relation to such varying types of co-operation as church life, craftsmanship, municipal life, an Adult School, the League of Nations, Parliament, a reform society, your local “co-operative society,” etc.

2. “Social Tension.”

Dr. Jacks uses the term “social tension” for helping to an understanding of the nature of social life, which he has earlier described as “co-operation cultivating itself.” The word tension suggests something kept at strain.

“Another image suggested by the word is that of a fabric on a loom, the weaving of which can only be accomplished by keeping thousands of threads tightly stretched, and yet not so tightly as to break them. One may say that the fabric results from the tension of the threads. It would not become a fabric if tension were not maintained in the weaving of it.”

Dr. Jacks sees this image as one “of great value in helping to understand the nature of social life, and, indeed, of human life in general.” In our individual lives there is tension, and it is as the tension is rightly kept up that we achieve personality; with consciousness kept alive, active and efficient in so far as the right degree of tension is maintained for weaving the fabric of life. “The way to our purpose is never a ‘walk over,’ but

always a process of affirming ourselves against the opposite, of sustaining the tension that opposition creates." The tension may be painful, but it is not therefore evil, as some suppose. For " the synthesis of pain and pleasure is as necessary to the constitution of life as the synthesis of oxygen and hydrogen to the constitution of water." Dr. Jacks says :

" For my own part . . . the ' fundamental fact of life,' if I must use that language, seems to me to be neither pleasure nor pain, but *the consciousness of tension created by the co-presence of the two.*"

" Though I would hesitate in saying with Canon Streeter that pain is the ' fundamental ' fact, and still more in accepting the inferences he draws from that, I think he is right in emphasising the importance of pain as an integral factor of our conscious life. Life, whenever you encounter it, even in the lowest of its physical forms, is always pang-born and to some extent pang-sustained. And if that is true of our physical life, it is more obviously true of the life of the intellect, of the imagination, of the heart, of the moral consciousness. ' All the great ideals of humanity,' says Dr. Felix Adler, ' are pang-born.' They are the answers which the heroic spirit of man has given to the challenge of suffering, to the challenge of frustration, to the challenge of bereavement, to the challenge of death—to the challenge of pain in one or other of its innumerable forms. Ideals of justice, of liberty, of the common good, of the community of mankind, all have high tension at the heart of them, all are pang-born and pang-sustained. The ideal of social service itself is of the same nature. It originates in the felt contrasts of the social world, in the pain which the spectacle of those contrasts produces in the minds of good men and women. The spirit of social service is a spirit of high tension. It represents the social will in a state of valorous resistance to a felt opposition. The energy of social service, the courage and the creativeness of it, are generated by the obstructions it has to encounter as well as by the good will that inspires it."

That is well said. Do we fully realise all that it means ? Are we prepared to throw ourselves wholeheartedly into co-operation on such terms ? " Then, welcome each rebuff that turns earth's smoothness rough," sang Robert Browning. Can we, in fact, welcome " each sting that bids nor sit nor stand, but go " ?

At least this view of social life should give encouragement to all who strive for the betterment of man's estate, for the city of God. " The unimpeded sway of love is an impossible dream. Love, by its nature, is never unimpeded." If it drives out hate, " the hate that it drives out is always waiting at the door and seeking to re-assert itself."

In a highly organised social structure there is the increasing tension between, on the one hand, social discipline and control,

and, on the other, the more highly developed individual. Man, as Kant has pointed out, is a being who by nature *both* loves his neighbour *and* hates him, "who can neither tolerate his fellow nor get on without him"; men are "naturally eager to form themselves into societies, but no sooner is the society formed than the individuals composing it begin to strain against the bonds which they themselves have created."

"These tensions, says Kant, 'are the means that Nature has ordained for drawing out the highest powers of man.' In them is generated the energy which forces us to conquer our natural sloth, which vitalizes our inventive faculties and leads us to push our fortunes into higher realms. They are the driving power of a progressive society. 'Man longs,' says Kant, 'to live in comfort and pleasure, but Nature, who knows better what he was made for, gives him toil and painful strife, so that he may raise himself above the sphere of his sorrows.'"

Are we, or can we become, citizens who see difficulties and achievements in this light—aiming always at construction, skilful in industry and leisure, bearing our rights and duties as these should be borne by high-hearted men and women, concerned more with quality than quantity, willing co-operators in a great enterprise, realising that out of evil and good there is born that tension which makes life the fine thing it should be?

"The law of good workmanship is deep as the universe. By making it the law of our lives we become citizens of the universe, fellow-workers with God, who 'weaves the ages as a work upon a loom,' and out of the infinite oppositions of the parts evokes the beautiful co-operation of the whole—a universe vitalized by the very tension that threatens to destroy it."

Daily Readings for the week :

- | | |
|---------|--|
| Dec. 12 | M—James 2. 14-26 ; 1. 22-25. |
| " 13 | T—Matt. 7. 15-27. |
| " 14 | W—Matt. 25. 1-13. |
| " 15 | Th—Matt. 25. 14-30. |
| " 16 | F—Mark 3. 20-21 ; 31-35 ; Romans 2. 13-16. |
| " 17 | S—Luke 13. 22-27 ; 12. 35-43. |
| " 18 | S—Rev. 3. 1-6 ; 19. 6-8. |

December 18th.

BELIEF AND LIFE.

Bible Readings : James 2. 14-26 ; Proverbs 23. 7.

Book Reference :

Christian Faith and Life. Wm. Temple, Archbishop of York.
(Student Christian Movement. 2s.) Especially Chapter VIII. :
"The Christian Society."

A Prayer :

The Splendour of God, p. 28.

Suggested Hymns : 70, 71, 361, 362, 416.

Aim of the Lesson : To consider how belief must find expression in living.

Notes on the Lesson.

"As he thinketh in his heart . . ."

"As he thinketh in his heart, so is he," wrote the author of the Book of Proverbs. We may take his words as a jumping-off place for our concluding study of the big subject of "I believe."

"I believe"—in this, that, and the other thing: in man as a spiritual being, with an eternal destiny as well as with present duties, in God as Father as well as God of the Universe, in the reality of the human family, in faith, and justice, and freedom, and beauty, in truth and in the power of love.

How is it all going to work out in living? How does it work out? Did it work out satisfactorily yesterday? How will it work out to-morrow?

The world of human society, of human organisation, of human relationships, may be regarded as an expression of how men "think in their hearts"—of what they really have believed and do now believe. Life with its kindness and its cruelty, its beauty and its ugliness, its slums and its cathedrals, its wealth and its poverty—how far are such things the expression, not of what men have professed, but what they have really believed?

The challenge to "profession."

How often does one hear the old challenge, especially to those who "profess and call themselves Christians": If you believe that, why do you do this? We are all fairly quick at detecting contradiction or discrepancy between profession and practice.

We recognise the justice of the question, "What doth it profit . . . if a man say he hath faith, but have not works?" We would have faith and belief expressed in activity consistent with themselves. And we may frankly admit that inconsistency is more readily detected in the other fellow's way of living than it is in our own! The reasons for that are worth exploring.

It has been said that "the essence of belief is the establishment of a habit." That is a pungent sentence. Real belief, it would seem, produces settled practice in accordance with the belief. Do we *habitually* act as though we believed, fully and truly, in the great things we have discussed during the year now nearing its end? Believing in God as Father, do we sometimes act rather like lost children? Believing in the reality of the human family, do we sometimes treat others as aliens? Believing in justice, and freedom, and beauty, do we sometimes act unjustly, or deny freedom, or give preference to ugliness of things or of conduct? Believing in the power of love, do we at times place greater confidence in unloving action?

Self-examination is worth while in this business; at least as worth while as examination of the other fellow's motives, professions, and conduct. Is it a wise rule to be as severe with yourself in judgment as you are with the other man (or woman), and, at the same time, to make such allowances for yourself as you would for him?

Referring back to the statements of belief dealt with in earlier lessons, how would you expect such beliefs to work out in the *habits* (not merely the occasional actions) of those who really believed them? Note that habits are not always easily acquired, and that "settled practice" is usually the result of *long* practice, deliberately cultivated.

Imagination and Belief.

Belief, and the consequent practice of what is believed, is an attempt to "turn to facts our dreams of good." It may, in some sense, be said of us all, as it was said of the poet:

" . . . as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name."

What great souls have imagined has largely become incorporated in the life of humanity; God, justice, freedom, beauty, love have been given, to some extent at least, "a local habitation and a name." It calls for no great act of faith to believe in the law of gravitation; but the law of love—that is a very different matter, whether you think in terms of your next-door neighbour or of the League of Nations. Imagination and faith, expressed in belief, and that

again in action—we need them all as much as ever. May not we agree both with the soldier and with Joan of Arc (in Bernard Shaw's *St. Joan*) when they say :

ROBERT : " How do you mean, voices ? "

JOAN : " I hear voices telling me what to do. They come from God."

ROBERT : " They come from your imagination."

JOAN : " Of course. That is how the messages of God come to us."

It is the divine gift of imagination that makes young men see visions and old men dream dreams. Imperfect man has his visions of perfection, and believes they come from God. Seeing things as they *are* he dreams of things as they *may be*—as they *will be* if he is true to his vision and expresses his belief in conduct that becomes the habit of life. Seeing the lesser good he has visions of higher ; seeing the kingdoms of earth he has visions of the Kingdom of Heaven established as the rule of mankind ; glimpsing a world at peace he imagines a world in which peace shall be firmly established. It is in so far as he really *believes* in what can only be demonstrated in practice, that he *lives* to practise it.

The poet must learn the difficult laws and rules of his craft—and practise them diligently—before he can express in terms of verbal beauty what he has imagined. Failing that discipline he may be potential poet, but will have little or nothing to add to the world's stock of beauty. So must all men learn the difficult rules of living—and practise them diligently—if they would " turn to facts their dreams of good " and coin their beliefs " in loving deeds." The world reaps some of its choicest harvests from *disciplined imagination*. If it be true that " where there is no vision, the people perish," it is equally true that where men are not loyal, in belief, in outspoken profession, and in habitual practice, to their highest visions, the people are in equal danger of perishing.

Here are some points for discussion :

What subjects in this Handbook have most clearly suggested the close connection between Belief and Living ?

What men and women have you known, or known of, whose lives have shown how belief may affect for good the lives of others ?

In what way may it be said that Adult Schools are an expression of belief ?

How do such differing persons as mothers and soldiers, scientists and statesmen, craftsmen and adventurers, express their belief in their way of living ?

Whose life would you regard as a supreme example of belief expressed in living ?

Section V.

Friendship.

NOTES BY JOAN M. G. LLOYD.

INTRODUCTION.

The theme of this book is life winning through. Much we loved has already gone, suffering is around us and ahead, change is insistent and on every side. Yet amid the welter of change and catastrophe we know that life goes on, will indeed endure through everything, adapt itself to new conditions and ultimately emerge triumphant.

As individuals we are part of this continuing life, but at times we feel ourselves uprooted, hurt, bewildered. We look round for what stands firm amid this swirl of change, and we find our friends like rocks, steadfast and true.

Most striking during the past year has been the way in which people have turned to their friends. Members have come to their Adult Schools in spite of great difficulties because they have been hungry for fellowship.

April 26th.

I.—FRIENDSHIP.

Bible readings : John 15. 12-17 ; 1 John 4. 7-13.

In commenting on the verses which have been suggested as a reading, Macmurray says : " Did not Jesus say, ' Ye are my friends if ye do whatsoever I command you. . . . ' ? We . . . are apt to miss the great humour of his paradoxes. ' These are my commandments,' he goes on, ' that ye love one another.' In other words, the friendship of Christ is realized in our friendships with one another. . . . Christianity is the religion of friendship. The measure of our Christianity is the reality and depth of our friendship with men and women."

What do we want in a friend ?

(a) *Love, sympathy, understanding, sincerity, faithfulness, a sense of humour.*

These are some of the things that I want in a friend. Will you add others ?

Let us think of some who were great friends.

Edward Wilson of the Antarctic had a wonderful capacity for friendship. Living in the conditions that he and his fellows endured in polar expeditions must have been a great test of good temper and self-discipline. Yet tributes to Wilson as a friend come from so many of these men. Hear what a steward said who had broken his leg : " Dr. Wilson combined with an essential manliness a sweetness of character unusual among men. Full of constant thoughtfulness for others, always sensitive to their peculiarities, never harsh to their weaknesses . . . he was the bravest and most unselfish man I have ever known. The way he nursed and washed and fed me when I was ill will never be forgotten." Wilson himself said in a letter to his wife, " I know I am wanted here, and they all *make* me feel they want me here. . . . They all more or less come to me to talk things over in matters of trouble or what not."

Cherry-Garrard says : " Whatever was the matter you took your trouble to Bill and, immediately, he dropped what he was doing, gave you his complete attention, and all his help."

Wilson, Bowers and Cherry-Garrard went through the Winter Journey together, than which there could not well be a more testing experience (see lesson on page 58), and the latter, speaking of his companions said, " Those two men went through the Winter Journey and lived ; later they went through the Polar Journey and died."

They were gold, pure, shining, unalloyed. Words cannot express how good their companionship was." (For more about Wilson, see the lesson on him on p. 293 in the 1936 Handbook and the lesson in this book on p. 58, and the fine biography, *Edward Wilson of the Antarctic*, by George Seaver.)

Think about Jonathan and David's friendship (1 Samuel 18. 1 and chapter 20). Jonathan was attracted by David as soon as he saw the young shepherd boy who had faced and slain the giant of the Philistines, they became devoted friends, and Jonathan was prepared to face his father's anger in order to save his friend.

I like to think of Ruth's faithfulness to Naomi (daughters-in-law are not always such friends with their mother-in-law) immortalized in her beautiful words in Ruth 1. 16-17.

Members may like to think of other illustrations of great friendships—some perhaps in their own experience.

(b) *That he should love us in spite of our failings but also be ready when necessary to tell us of our faults.*

As one of the bases of friendship is sincerity, there can be no pretence between friends. I want my friends to know me as I am and yet to love me. My very greatest friends have not been afraid to tell me of my faults and, though I may have disliked this at the time, I am grateful to them ever afterwards for having done so.

(c) *That he should identify himself with our interests and wellbeing.*

Winifred Holtby had many friends, of all types and in different social positions. She was great friends with her mother, and in speaking of this once in a letter said :

"The older we grow the more charming becomes our relationship. She has made me promise never to come home and play the 'managing daughter' to her in her old age. . . . I am . . . to send her flowers and rare embroideries, and to love her more than a little, and never to let her sink into the indifferent and second-rate position which so many daughters reserve for their parents. Consequently we hug a secret friendship, far more delicious than most, and elope sometimes for a few days together."

That revealing book *Letters to a Friend*, which is a collection of letters written by Winifred Holtby to her friend Jean McWilliam in South Africa, shows how imaginatively she entered into her friend's life and doings, though they lived in different continents, and though they only met at intervals of many years. She seemed to live her life with her, rejoicing in her successes, and troubled by her difficulties and disappointments. But so did Winifred with all her friends. She took on their burdens and helped them and was overjoyed with their successes.

One of her greatest friends was Vera Brittain, whom she met

when up at Oxford and with whom she shared a flat for many years. Full of vitality and energy, and conscious that she had not suffered as Vera had done, her serenity and faith were able to help her sensitive friend through many difficult times. Longing for time to write, she unselfishly always seemed to be caring for invalids or relations, looking after Vera's children when they had infectious diseases, or giving financial help to some young man while she sought to find him a job. No trouble was ever too much to take for a friend. (See the study of her at the end of the 1940 Handbook, *Letters to a Friend*, and *The Testament of Friendship* by Vera Brittain.)

"The foundation of friendship is respect for personality," says J. S. Whale. Consider this and see how far-reaching is this idea. Many are too possessive. They want to make their friends think and act as they think is the right way, and they do not enough respect a friend's reserve.

(d) *That he should love us for what we are and not for what use we can be to him.*

This works more subtly than perhaps we see at first. It is easy to like our friends for some way in which they can be useful—to consult, or to act as a companion in going somewhere, or to do some friendly office for one. But this is not enjoying *one's friend for himself*.

"In feeling love for another person, I can either experience a pleasurable emotion, which he stimulates in me, or I can love *him*. . . . Do I enjoy him or do I enjoy myself in being with him?"—MACMURRAY: *Reason and Emotion*.

These other things may enter in, but in the highest friendship we love our friends purely for what they are in themselves. Emerson speaks of friendship as "that select and sacred relation which is a kind of absolute." He goes on to say that "the essence of friendship is entireness, a total magnanimity and trust," but reminds us that it is also "the slowest fruit in the whole garden of God."

Do you agree with him that "when a man becomes dear to me I have touched the goal of fortune"?

Hilaire Belloc expresses something of the same idea in his lines—

"From quiet homes and first beginning,
Out to the undiscovered ends,
There's nothing worth the wear of winning
But laughter and the love of friends."

Ecclesiasticus sums things up pretty well :

"A faithful friend is a sure defence ; and he that hath found him hath found a treasure. There is nothing that can be taken in exchange for a faithful friend ; and his excellency is beyond price."

Suggested hymns : *F.H.B.* (new) : 40, 41, 341.

May 3rd.

II.—GREAT FRIENDS.

1. Friendship heightens personality.

Have you ever thought that if you had not been friends with a certain person you would have been different in many ways? I know that I should. Certain of my friends have made me see things differently, have modified my outlook, have enlarged my horizons, have given me new ideas. Any great friend influences us more than perhaps we realize (or even would admit). Friendship acts as a stimulus. Have you not felt more alive after an hour's chat with a friend? The exchange of ideas, the very fact of expressing one's thoughts in words and of trying to grasp one's friend's viewpoint kindles us, making us more alert and vital.

Personality comes to full fruition only through friendship. Macmurray says that "this is the only form of human life in which we can be our whole selves or our essential selves."

"This communicating of a man's self to his friends works two contrary effects; for it redoubleth joys, and cutteth grief in halves: for there is no man that imparteth his joys to his friend, but he joyeth the more; and no man that imparteth his griefs to his friend, but he grieveth the less."—BACON.

Consider the perfect joy of being with a great friend—the intimacy, the comradeship. We know we can share our thoughts without having to be careful what we say, or fearing that we shall be misunderstood. We can share our hopes and fears, our joys and our sorrows. We can also share silences—and only great friends can do that.

In what ways do you feel that the friendship of Jesus enriched the lives of Mary, Martha and Lazarus? Did he give something different to each? (Look up their story in Luke 10. 38-42, John 11. 1-45 and John 12. 1-8, and read together part of it.)

2. Some great friends.

Do you remember Pierre and Marie Curie? (Turn back to the lesson on Madame Curie in the 1940 Handbook, p. 20.) As well as husband and wife they were perfect friends—having the same intellectual interests, both keen scientists, studying together the same problems. If they had never married they would still probably have been great friends, but marrying they enlarged still further the range of their mutual interests and were entirely happy together. Recall

the picture of them on their honeymoon, walking along together in the country, he ahead—” Pierre went on thinking aloud about the work on crystals that preoccupied him, without ever turning round to catch his wife’s eyes. He knew that Marie understood, and that what she would reply would be intelligent, useful and original.” A few years later Marie wrote, “I have the best husband one could dream of; I could never have imagined finding one like him. He is a true gift of heaven, and the more we live together the more we love each other.” (For further reference see Eve Curie’s delightful biography called *Madame Curie*.)

Another couple who had many of the same interests and were great friends were Sir Edward Grey and his wife Dorothy. Keen on literature and on nature, they were remarkably united in outlook. The great passion of each was for nature, and they developed this love together in watching buds at their country cottage near the river Itchen and at their home of Fallodon. Because they were so united her early death was a terrible blow to him, and the way he faced life without her calls forth our admiration. “The loss of his wife changed everything for Grey, for he had shared with her his daily thoughts and feelings in unusually close and constant communion.” (Trevelyan.)

“I shall feel the need of friends” (he says in a letter), “a thing I have never felt while I had her love every day and could give all mine to her.”

In another letter he writes: “We both had an unusual gift of solitude, the power to enjoy being alone, but she had used it more than I had done, and in the last ten years she had grown more than I had, partly by illness, partly by being many days alone, partly by strong friendships. . . . Now in a time like this, when I am constantly thinking and longing, love goes on growing and I would not have it disturbed by anyone else with me just now.”

Again in another letter, “I long to follow Dorothy quickly, but whether it be soon or later I must be able to say that I have gained and not lost since we parted.” (For further references see the lesson on Grey of Fallodon on p. 123 in the 1939 Handbook, and *Grey of Fallodon* by G. M. Trevelyan.)

A remarkable instance of great friendship, this time between a brother and sister, is that of William and Dorothy Wordsworth. They understood one another perfectly, and it was only through her understanding and tenderness and love that he was brought back to “wholeness” again after his disappointment in the results of the French Revolution.

“Few lovers of Wordsworth’s poetry have failed to realize something of what he owed to his sister Dorothy; the more discerning have seen in her, not merely the alert companion of his creative hours, and their faithful chronicler, but the deepest and most permanent influence

upon his life. . . . If she had not his intellectual power, she had all his passionate intensity of feeling . . . with an even quicker response than his to the sights and sounds of the world about her, and a still happier gift for the inevitable words to communicate what she saw and heard and felt."—E. DE SELINCOURT.

At the time of the French Revolution Wordsworth went through a bitter experience when he found that on which "he had built all his splendid hopes for man, now a wreck of its own ideals." Troubled in his personal life and in his ideals, he became sunk in despair, and lacking interest in all those natural sights and sounds which had delighted him so much before. But Dorothy had "an exquisite regard for common things," and through this and her constant love for him she awoke his interest again in life, and won him back to health and sanity.

Speaking of this time he says of her—

" then it was
That the beloved woman in whose sight
Those days were pass'd . . .
Maintained for me a saving intercourse
With my true self ; for, though impair'd and chang'd
Much, as it seemed, I was no further chang'd
Than as a clouded, not a waning moon :
She, in the midst of all, preserv'd me still
A Poet, made me seek beneath that name
My office upon earth, and nowhere else."

3. "Differences that enrich."

It is easy to be friends with someone whose way of life is like one's own, but it is an enriching experience to become friends with someone who lives in quite another circle. Paul and Onesimus, I think, were real friends, though one was a freeborn Roman and the other a slave. (Refer to the lesson on "Paul the Friend," on page 48.)

Think also of Elisha and the Shunemite woman. (See 2 Kings 4. 8-37.) That, surely, must have been an unusual friendship, the prophet calling in when he passed, sure of a welcome, a room prepared for him, and a pleasant evening's conversation with this great woman of Shunem.

"Personal relationships override all the distinctions which differentiate people. . . . It does not mean that there are not immense differences between one person and another ; . . . the differences remain, and become the basis of the infinite variety of experience which can be shared in the life of personal relationship. When two persons become friends they establish between themselves a relation of equality. . . . And provided the equal relationship is maintained, it is precisely the differences that enrich the relationship. The greater the differences the more there is to share. The greater

the fundamental differences between two persons are the more difficult it is to establish a fully personal relation between them, but also the more worth while the relation will be if it can be established and maintained."—MACMURRAY.

4. Fear and confidence.

But there is, too, "the penalty of love." Friendship also brings pain and anxiety. We suffer when our friends suffer, we fear for their safety and well-being. As, through friendship, the intensity of our joys is deepened, so is the range of our fears extended. Yet friendship gives us confidence in life and in ourselves. If we still have our friends, though we lose almost everything besides, life will still be bearable. Now when we know how transitory material things are, when houses, possessions, livelihood may go in a night, we begin to set more store on what is spiritual.

5. Friendship may be eternal.

One of the consolations of real friendships is that they are not only for this life. They may be for eternity. A letter written at Christmas disclaiming presents expresses this—"I want your continued love and friendship which means more to me than all the material possessions in the world. That Hitler cannot bomb, so his satanic power is decidedly limited. Whether in this world or the next we still love one another."

"Love is most nearly itself
When here and now cease to matter."

—T. S. ELIOT.

Edward Wilson's friendship with his wife was of this kind. In a letter to her on the way out to the Antarctic, he writes—"I simply love the Crow's Nest—my private chapel. I have spent the happiest times you can possibly imagine there . . . alone with God and with you. . . ."

In a later letter he writes, "I shall not have a chance to see your letters, or to answer a single question for a whole year more after receiving them. It all seems cruel and cold, but it is God's will to make good stuff of us both. . . . You are the very breath of life to me . . . my most living prayer is that we may both fulfil the purpose for which God gave us life."

And in his last letter—"My beloved wife, these are small things, life itself is a small thing to me now, but my love for you is for ever and a part of our love for God."

Bible reading: This is suggested in the text of the notes.

Suggested hymns: *F.H.B.* (new) : 338, 339, 347.

May 10th.

“THE WINTER JOURNEY.”

“Take it all in all, I do not believe anybody on earth has a worse time than an Emperor penguin.”

That was written by one of three men (Edward Wilson, Henry Bowers and Apsley Cherry-Garrard) who went in search of the eggs of the Emperor penguin and who, because they were men, had an even worse time. In so doing they lived out one of the greatest stories of endurance in the history of man. They suffered almost unbelievable cold, exposure, suffering, disaster, in an Antarctic winter of almost continuous darkness for five full weeks; they succeeded only partially in what they set out to do. What they did achieve was something to make one proud of belonging to the race of mankind.

Why did they undertake this “worst journey in the world”? Apsley Cherry-Garrard says:

“We travelled for Science. Those three small embryos from Cape Crozier, that weight of fossils from Buckley Island, and that mass of material, less spectacular, but gathered just as carefully hour by hour in wind and drift, darkness and cold, were striven for in order that the world may have a little more knowledge, that it may build on what it knows instead of on what it thinks.”

The story of “The Winter Journey” is told in Chapter VII of *The Worst Journey in the World*, by Apsley Cherry-Garrard. Copies of the large editions of that book will be found in many libraries. It occupies the last 66 pages of the first volume of *The Worst Journey in the World* in the “Penguin Books”. (No. 99. 6d.). It is a story to be read and read again; to be discussed and thought over; to be added to the individual’s store of memory.

A story to be read—in full. It is impossible to summarize it in few lines. The most one can do is to give a few quotations and notes as clues to the whole and as encouragement for full reading.

THE EMPEROR PENGUINS. “Science singles out the Emperor as being the more interesting bird because he is more primitive, possibly the most primitive of all birds.” It “cannot fly, lives on fish which it catches in the sea, and never steps on land even to breed . . . lays its eggs upon the bare ice, some time during the winter, and carries out the whole process of incubation on the sea ice.” . . . “The possibility that we have in the

Emperor penguin the nearest approach to a primitive form not only of a penguin but of a bird makes the working out of its embryology a matter of the greatest possible importance.”

For three penguins’ eggs “ three human lives had been risked three hundred times a day, and three human frames strained to the utmost of human endurance.” At the end of the story there is, as an appendix, a scientist’s report on those three eggs. He concludes : “ If the conclusions arrived at with the help of the Emperor Penguin embryos about the origin of feathers are justified, the worst journey in the world in the interest of science was not made in vain.”

THE MEN WHO WENT. Edward Wilson and Henry Bowers were two of the men who died later with Captain Scott* ; Cherry-Garrard lived to tell the story. Their friendship stood every test. Of his companions the author says : “ These two men went through the Winter Journey and lived ; later they went through the Polar Journey and died. They were gold, pure, shining, unalloyed. Words cannot express how good their companionship was. Through all these days, the worst I suppose in their dark severity that men have ever come through alive, no single hasty or angry word passed their lips.” . . . “ With quiet perseverance, in perfect friendship, almost with gentleness those two men led on. I just did what I was told.” . . . “ Always these two men with all the burden of responsibility which did not fall upon myself, displayed that quality which is perhaps the only one which may be said with certainty to make for success, self-control.”

CONDITIONS. Do the following notes and extracts give some idea of the conditions ? Nearly 7 cwt. of equipment had to be dragged on two 9 ft. sledges. “ I speak of day and night, though they were much the same, and later on when we found that we could not get the work into a twenty-four hour day, we decided to carry on as though such a convention did not exist ; as in actual fact it did not.” . . . “ It took two men to get one man into his harness, and was all they could do, for the canvas was frozen and our clothes were frozen until sometimes not even two men could bend them into the required shape.” . . . “ Once outside, I raised my head to look round and found I could not move it back. My clothing had frozen hard as I stood—perhaps fifteen seconds.” . . . “ The minimum temperature that night as taken under the sledge was -69° ; and as taken on the sledge was -75° . That

* See Handbook for 1931, pp. 39-47 : “ Captain Scott : the Venture South ” ; and Handbook for 1936, pp. 292-300 : “ Edward Wilson of the Antarctic ”.

is a hundred and seven degrees of frost." . . . "places upon which our breath could freeze, and the lower part of our faces were soon covered with solid sheets of ice, which was in itself an additional protection." . . . "We relayed as usual, and managed to do eight hours' pulling, but we got forward only $1\frac{1}{2}$ miles." . . . "But this I know: we on this journey were already beginning to think of death as a friend. As we groped our way back that night, sleepless, icy and dog-tired in the dark and the wind and the drift, a crevasse seemed almost a friendly cut."

But the worst was yet to be.

"It was calm, with that absolute silence which can be so soothing or so terrible as circumstances dictate. Then there came a sob of wind, and all was still again. Ten minutes and it was blowing, though the world was having a fit of hysterics. The earth was torn to pieces; the indescribable fury and roar of it all cannot be imagined."

'Bill, Bill, the tent has gone,' was the next I remember . . ."

The tent, containing much that was essential to their return and survival, was gone. They were in an igloo which they had built. "We got a meal that Saturday morning. . . . We then settled that in view of the shortage of oil we would not have another meal for as long as possible. As a matter of fact God settled that for us." Then the roof of the igloo was blown off. The blizzard was at its height—and continued. "I have never heard or felt or seen a wind like this. I wondered why it did not carry away the earth." They were completely at its mercy through two days and nights. "In the early hours of Monday there was an occasional hint of a lull." . . . "It was two days and nights since we had had a meal. We decided to get out of our bags and make a search for the tent."

The one chance in a million came off. The tent and most of the equipment was recovered. And then: "we discussed what we would do next. Birdie was all for another go at the Emperor penguins." They started back, and that story must be read as Cherry-Garrard tells it. Here's a single sentence: "There was no unnecessary conversation; I don't know why our tongues never got frozen, but all my teeth, the nerves of which had been killed, split to pieces." They got back to the hut of the main party. "The door opened—'Good God! here is the Crozier party,' said a voice, and disappeared."

"A story which holdeth children from play, and old men from the chimney-corner." What do you make of it—in relation to God, man, Nature, courage, endurance, friendship, the gaining of knowledge which men call Science?

Section VI.

Groups.

NOTES BY GWEN PORTEOUS AND ERNEST DODGSHUN.

May 17th.

I.—HUMAN LIFE AS GROUP LIFE.

Bible reading : 1 Corinthians 12. 12-27.

Book references :

The New State. M. P. Follett. (Longmans. 6s.)*Social Groups in Modern England.* Henry A. Mess. (Nelson. Discussion Books, No. 73. 2s. 6d.)*Community.* R. M. Maciver. (Macmillan. 15s.)Suggested hymns : *F.H.B.* (new) : 22, 393, 59, 175, 176.

Aim : To realize the extent and importance of our group life.

1. Man is a social animal.

The greenfly busily threatening the glory of your summer roses is a solitary creature in spite of the fact that there are thousands of its kind pursuing the same occupation. "Another greenfly," says Dr. Mess, "is just a lump, sometimes getting in the way ; not a brother greenfly with whom to co-operate or to quarrel." Bees and ants, on the other hand, are completely dependent upon their fellows. The cat is "the cat who walks alone," whilst the dog is social in its outlook. Man needs fellowship with others of his kind. He is aware of their kinship with him. He knows that, like him, they love, hate and fear, feel joy and passion, know loneliness and failure, achievement and conquest. Man cannot know fullness of life apart from other men. Experience has shown that he degenerates when wholly segregated from his kind.

Points for discussion :

- i. The most solitary creatures may combine for purposes of defence in face of danger. This is a purely temporary relationship. Under modern war conditions danger and fear have induced a

relationship between people who have lived close together but who previously hardly realized each other's existence. What is likely to happen when the danger is removed? Can you think of ways to continue such co-operation for creative purposes, and can you help your Adult School group to adapt itself to such a post-war possibility?

ii. Human beings vary considerably in their awareness of the lives and needs of their fellows. Some seem almost as indifferent as the greenfly. Another human being is "just a lump getting in the way," or he may be merely a tool to be used as a means to some end alien to his true welfare. This capacity for full awareness of the lives of others is a human quality. How do you think it can be cultivated?

iii. Some people are solitary by nature and their solitariness is creative. Can you suggest in what ways they make their contribution to human society? Other people find it hard to co-operate; not necessarily the same thing. Try to suggest reasons for this and discuss how this difficulty—if you consider it such—can be overcome.

2. Group life.

Try to discover how we live our daily lives in relation to society. What is "society" so far as we individually are concerned? The average person relates himself to the world mainly through the groups in which he finds himself or which he consciously chooses to join. Sometimes his attachment is quite temporary, and either the group itself disappears or he leaves it when a particular object is achieved. On the other hand the attachment may last a lifetime. We are members of many groups, and it is interesting to notice that they are, as Dr. Mess puts it, "overlapping groups, interlocking groups, sometimes conflicting groups." This can be seen at any time in most Adult Schools. I recently visited two in immediate succession. In both all present were members of or in close association with an Adult School. In addition some of them belonged to one or more of the following groups: the Workers' Educational Association; Co-operative Guilds; Liberal, Labour and Conservative political organizations; Methodism, Presbyterianism, the Church of England, Roman Catholicism; the Wesley Guild, the Mothers' Union, the Guild of St. Peter; various Trade Union and Employers' Associations; the Peace Pledge Union, the Council for the Defence of Civil Liberties, the Fellowship of Reconciliation; the Federation of University Women; the Spinsters' Union; a Women's Luncheon Club; a Dickens Fellowship; the British Medical Association; a Rotary Club, and the League of Nations Union.

Points for discussion:

i. Notice how one group calls into existence its opposite. The Trade Union organization is countered by a Federation of Employers,

a Liberal Party produces a Conservative Association, a Left Book Club ultimately implies a Right Book Club. Do you consider this is a healthy process?

ii. Do you think it is good to belong to a wide variety of such group associations? How do you personally select what groups you will join? What effect on Adult School life has a wide range of interests among its members?

iii. Make a blackboard list of all the group associations represented in your class and consider how such a varied group life has affected the quality of your School.

3. The family.

This provides our first experience of the group and it is important that the experience should be invigorating and at the same time tender and understanding. Consider what the fortunate child learns from family life. He finds that he is welcomed, significant, individual, but that these facts are relative to the same facts about every other member of the family. He discovers that he is different in some respects and that his difference may be a source of enrichment. He learns what to do with his difference and that a genuine achievement of one-ness is more important than an assertion of difference, and a still greater enrichment of personal as well as of family life. He learns to give and take, that he cannot have all he wants, possibly because somebody else has got it. Through the family he receives the social heritage of his race, including knowledge and practice of things ranging from elementary cleanliness to first ideas about the social structure of the society in which he has to live. Above all, he acquires a certain attitude of mind about the world of life. All these things are clearly of importance, yet many people think that the family is ceasing to be a basic unit of society. How far is this true? Do you think it is important to maintain the family as such a unit?

Points for discussion :

i. An increasing number of people are feeling after some form of community life. A friend recently told me she could more easily love and appreciate her own family if she met them in the wider circle and atmosphere of a more communal life. The family group was too intimate and restricted, it meant living at too close quarters in more than a physical sense. There is a suggestion here that a group of people bound by ties of blood relationship is not always a happy or creative unit of social life. If you agree, can you give your reasons?

ii. Do you think that the family, because of the blood kinship of its members, is apt to become possessive in its attitudes? Nothing is more calculated to vitiate happy, healthy group life than the frustration which is set up by the sense of being possessed. It is more subtle and harmful than an obvious exertion of direct authority. No

human being can ever possess any other, and members of a family, both young and old, need to learn how to make the family a group functioning vitally in the society of which it forms a part.

iii. To-day the family as a unit in society will stand or fall purely by its own merits. Try to estimate these merits and discuss any changes which you feel essential to the happy and healthy survival of family life.

4. Conflicting groups.

Return to the suggestion of Dr. Mess that the groups to which we belong sometimes overlap and conflict—e.g., I am English; I may be a miner, a nurse, a musician, a railway guard, an author, a journalist, an architect, a sailor. Apart from a language difficulty, is it not probable that I should find it easier to associate creatively with a French, Swiss, Scandinavian miner, nurse, author, sailor, than with other English people with whom I have no occupational or cultural bond of contact? I may be English and a Roman Catholic, in which case I may, in an important sense, be closer in sympathies to a Polish or Spanish Roman Catholic than to an English Protestant.

A man may be English, Chinese, Hindu, miner, fisherman or university professor. He is seeking at the present moment an answer to his urgent question. In the deepest places of his personality, is there that which will enable him to overleap all conceivable barriers, a common ideal for humanity inclusive and comprehensive enough to leave men free and yet unite them in the pursuit of a good life?

The lesson might conclude with the Bible reading. Note particularly the place accorded to difference, yet "by one Spirit are we all baptized into one body."

Do you feel that the Christian faith presents the world with such a comprehensive idea and with the power to make it effective in the lives of men? If not, to what do you look to unite mankind in its search for life abundant?

G. K. Chesterton's essay "On Certain Modern Writers and the Institution of the Family" makes interesting and stimulating reading in connection with this subject. It is published in *Heretics*. (John Lane. Bodley Head Library. 3s. 6d.).

May 24th.

II.—THE GROUP IDEA.

Bible reading : Romans 12.

Book references :

The New State. M. P. Follett. (Longmans. 6s.)

Introduction and Part I, Chapters I to XV.

Social Groups in Modern England. Henry A. Mess. (Nelson. 2s. 6d.)
Chapter X.

Suggested hymns : *F.H.B.* (new) : 350, 336, 254, 165.

Aim : To discover what is involved in membership of a group.

"To be a democrat," says Miss Follett, "is not to decide on a certain form of human association; it is to learn how to live with other men." It is her profound conviction that the best, if not the only, way to learn this lesson is through membership of a group. Her book is a plea for a careful study and discovery of the laws which govern group life, because she believes that the future of democracy depends upon the capacity of men and women to live creatively within the groups with which they are associated. These notes, which are greatly indebted to Miss Follett, are designed, through illustration, to help the ordinary member to discover how to live more usefully and happily with his fellows. The Bible reading outlines some of Paul's suggestions for courtesy in our dealings with one another.

I. The committee.

In what frame of mind do you go to a committee meeting? You may be a person who feels strongly and has clear ideas about what needs to be done. It seems to you righteously necessary that you get your own way. You are therefore forceful, you silence objections and your resolution is carried. Is this, do you think, a satisfactory conclusion? Even supposing that you are right, is this a desirable result?

Perhaps you are not so forceful a person and you say to yourself, "I shall give my own ideas and leave it at that." Is this, do you think, a sufficient justification for holding a seat on a committee? Perhaps you even say, "I know I shall not say anything. I am a good listener and I can vote." It is very important to be a good listener, but is it, in itself, enough?

In a committee a group of people should set to work to think a way corporately through given problems. Its object is to create, to bring into being a common idea. It may be an act of faith, but we believe that this common idea will be better than any good idea imposed upon the group by any single, able, or forceful member. This conviction is an essential part of faith in the democratic method. It will be realized that, so far as a committee is concerned, there are two distinct processes in the life of an idea; there is its conception and its execution in terms of circumstances and human beings. It needs the co-operation of willing persons, and this co-operation is most likely to be creative when such persons have shared in the task of creating the idea.

Have you attended a committee meeting where the general chairman tried hard to reach an agreement by incorporating into a motion all the ideas expressed? Is not the result very unsatisfactory? If one of the ideas happens to be yours, do you not sometimes feel it has been returned to you dead? Miss Follett comments upon this process in the following way.

"Let us imagine that you, I, A, B and C are in conference. Now what from our observation of groups will take place? Will you say something, and then I add a little something, and then A, and B, and C until we have together built up, brick-wise, an idea, constructed some plan of action? Never. A has one idea, B another, C's idea is something different from either, and so on, but we cannot add all these together to find the group idea. They will not add any more than apples and chairs will add."

Do you think creative ideas are born in this way? The process is both more psychic and more spiritual. It is also more democratic. What do you think is the true function of the chairman of a committee?

2. Evolving the group idea.

This is a process difficult to describe. A, B, C, you and I form a committee. We all have ideas. You say something which immediately makes me re-examine and modify mine. Nevertheless my modified idea has enough of my own individual thought in it to make you also modify your original idea. Between us we evolve something new, an idea which is neither yours nor mine, yet both yours and mine—ours. A has listened with interest. He also started off with an idea of his own. He now suggests something different, something which has been influenced by our idea but which has something of his own knowledge, vision and experience embodied in it. You and I recognize that our idea has now been enriched, and B arrives at a new synthesis. In his statement of it he incorporates something valuable of his own. C has a stop in his

mind. He raises practical difficulties and feels that our feet are not sufficiently fixed on the ground. We overcome a temptation to be irritated and we listen. We now re-examine our idea in the light of what C has to say. A further modification may suffice, but we may have to start again, in which case C may initiate an idea and A, B, C, you and I will proceed in the same way to achieve a new synthesis which will be in every sense *ours*. "But," says Miss Follett, "by the time we have reached this point we have become tremendously civilized people, for we have learned one of the most important lessons of life: we have learned to do that most wonderful thing, to say 'I' representing a whole, instead of 'I' representing one of our separate selves. The course of action decided upon is what we all together want, and I see that it is better than what I had wanted alone. It is what *I* now want."

3. The individual member.

Here are suggestions as to what is required of the individual in order that the best corporate thought may be evolved. Please add to the list.

i. A mind and heart prepared to consider the business in hand. This involves clear thinking and a respect for personality and individual difference. Both are spiritual qualities. How a man thinks depends finally on character, on the kind of man he is.

ii. The right kind of affirmation of personality. Dr. Jacks once said that a man's duty is to affirm his personality in the kind of way which will enable others most fully to affirm theirs. This is certainly true of individual behaviour within the group. This does not mean a yielding or waiving of your point of view or of mine, out of supposed courtesy. Neither does it allow either of us to sit back out of so-called humility with the idea that A, B and C can think and plan far better than you or I can. We have come together to create a group plan, a plan which if you and I and every other member contributes in the right spirit and to his full capacity, will be better than either A or B or C can evolve alone or than A and B and C working together without you and me.

iii. Unwillingness to compromise. This is not a misprint, though it is opposed to what is often advised. There is an idea abroad that readiness to compromise implies nobility of character and a high degree of social development. A decision based on compromise suggests lack of understanding of elementary principles of working together. Consider this statement from *The New State*, page 26: "But compromise is still on the same plane as fighting. War will continue—between capital and labour, between nation and nation—until we relinquish the ideas of compromise and concession."

If your desire conflicts with mine it is not desirable that your wish be suppressed and mine granted or vice versa. Neither is anything spiritually whole or creative established by your having a little of your way and I a little of mine. The result is something spineless and dead, something very different from what is achieved at the end of paragraph 1.

iv. An understanding that a majority idea is not a group idea. The Society of Friends in its conduct of business has avoided this error. It never registers decisions by means of the vote, realizing that the will of the majority does not express the mind of those present or, as it is phrased in the Society, the will of the majority is not "the sense of the meeting." Every attempt is made to proceed from integration to integration, so that what is ultimately recorded is a genuine group idea. To return to our committee of five, if we fail to achieve a synthesis, so that the will of three has to prevail against the desire of two, the result is not satisfying. If *one* fails through laziness, or supposed modesty, or impatience, in contributing his full share of thought and vision, something spiritual is lacking in the outcome of the gathering. Though he may vote with the other four, and so make possible a unanimous decision, the idea evolved is not a group idea.

v. A ceasing to desire personal recognition or individual triumph. Miss Follett makes this comment. What do you think of it?

"Much of the evil of our political and social life comes from the fact that we crave personal recognition and personal satisfaction; as soon as our greatest satisfaction is group satisfaction, many of our present problems will disappear. When one thinks of one's self as part of a group, it means keener moral perceptions, greater strength of will, more enthusiasm and zest in life. We shall enjoy living the social life when we understand it; the things which we do and achieve together will give us much greater happiness than the things which we do and achieve by ourselves."

Lack of space prevents the formulating of definite questions for discussion. It is hoped that these will arise out of the material in each paragraph.

May 31st.

III.—GROUP ACTIVITY AND THE ENRICHMENT OF LIFE.

Bible reading : Mark 12. 28-34.

Book references :

Learn and Live. W. E. Williams and A. E. Heath. (Methuen. 5s.)

The Problem of Leisure. Durant. (Routledge. 12s.)

The Good New Days. Marjorie and C. H. B. Quennell. (Batsford. 6s.)

Suggested hymns : *F.H.B.* (new) : 164, 40, 153, 13, 29.

Aim : To see how human life is enriched through the variety of group activities.

I. "Learn and Live."

One of the significant facts about modern conditions, with difficulties of transport, "black-out" and sirens, is the persistent hunger which drives men and women to associate in groups for some form of educational activity. There is a conviction that learning kindles and renews life, but it is not so much the knowledge which learning brings as the process of learning together which satisfies a need which is deeply rooted. It is not so much the consciousness of a goal to be reached, a clear-cut purpose served ; it is rather an experience which week by week is satisfying in itself and needs no further justification for its existence. It is a hunger not for some luxury commodity but for what a man recognizes to be a need as natural and assertive as the need for food. From the many reasons for joining classes given by students in the Workers' Educational Association and recorded in *Learn and Live*, I extract three :

"I liked the sort of people who first mentioned these classes to me."

"I was beginning to feel life a drudgery, a repetition of going to work and finding nothing to while away the time after it was over. On the other hand there was much I was wanting to know about life. I never was a social success and did not desire to be, but by then I had realized that some people fully appreciated and enjoyed life. . . . An 'inner uneasiness' perhaps explains all you require."

"I thought (largely due to my intimate conversation with my W.E.A. miner friend) that I could be developed into a more understanding and therefore intelligently useful human. I used often to

listen to the idealism of this miner friend who had his eye in the heavens and his feet in the muck. 'As I look back upon our returning from the pit in the early dawn of summer mornings, taking our way to a finer and higher economic and industrial and social world, I experience certain feelings which almost cause me to say that there is an advantage in having plodded one's own way in the world from a school-leaving age of 13 years.'

Consider these reasons carefully. Try to get from members of your class their reasons for joining an Adult School or for pursuing any other educational activity. Notice how in the above statements it is not the brilliance or even the scholarship of the tutor which provides the primary motive. It is an uneasiness, then an awareness in their fellows, particularly in those whom they like, of a way of life, an attitude of mind and spirit which is felt to be good, leading to a longing to be associated with them in the life of a group.

Please think carefully over these comments on their tutors made by students in a wide variety of W.E.A. classes. They are selected from a considerable number in *Learn and Live* :

"I don't know whether the so-called Darwinism theory still holds - about the weakest going to the wall. It didn't hold in my W.E.A. class. I was the weakest all right, but I was treated by the tutor and by the other students more like the Prodigal Son. They led me to the dish and they saw that I got my share of the feast."

"He put my hand on a new latch."

"One tutor impressed me greatly by his habit of precise thinking. Every step in an argument was most carefully and thoroughly proved and consolidated before proceeding with the next step."

"I can recall quite a number of tutors who sifted you when it was clear that you were merely repeating what had been said instead of making the stuff really pass through your own mind. This is only possible when the tutor himself has followed the same process."

Unfavourable comments are given with equal frankness. They agree in substance in an astonishing way. When complaint is made it is always related to academic aloofness, failure to make a subject live, snobbishness, lack of humanity and sympathy and intimate personal contact. All these things reveal lack of understanding of the spirit of group life. Try to think out and discuss with your fellow members what kind of teacher helps you most and stimulates the most creative kind of group life.

2. An Adult School.

Space in this year's Handbook is limited. It is suggested that each School writes its own paragraph 2 of these notes. Here are a few suggestions.

- i. A W.E.A. class is presumably primarily for workers, and though in practice no one is ever excluded, the title of the Association has

remained the same since its inception? An Adult School ought to be much more catholic. It should aim at being nothing less than a replica of the community. Can you think of the advantages of a School having in membership a grocer, the secretary of a company, a miner, a teacher, a mother of a family, an apprentice to his trade, a doctor, a W.E.A. tutor? Add to the list yourself.

ii. What, do you think, compensates in your School for the trained, systematic teaching in a W.E.A. group? Are you sure that the quality of the fellowship is different from that in a W.E.A. class? Try to state the difference, if you think it exists. Try to think out the advantages of a Lesson Handbook over a W.E.A. tutor's syllabus.

iii. An Adult School has an avowed religious basis. This means more than a statement that the Movement is a spiritual one. What effect has this on the creative life of the School group?

iv. Try to estimate the advantages of an Adult School dominated by no outstanding leadership, getting such help as it can from its friends, dependent for its life on the love of its members for each other, on their joy in common discoveries and on their intense desire for the advancement of the Kingdom.

3. Some other group organizations.

Some Schools may prefer to deal with a wider range of activities in less detail. If so, try to arrange for members of other groups to speak, e.g.:

i. A Rotarian. It would be interesting to know why, for instance, a miner or a dustman or the miner's or the dustman's wife is not a member of Rotary.

ii. A member of the Women's Co-operative Guild. Try to discover whether the idealism and the desire for education and for co-operation in more than a trading sense, which inspired the early days of this movement, still persists. If so, how is it kept alive?

iii. A member of any association called into being for purely defensive purposes—e.g., a member of a Property Owners' Association. Do you think such a group can be really creative in the life of the community? If not, why not? And what about a member of any Trade Union, or someone belonging to an Employers' Federation?

If any member has read Naomi Mitchison's novel *The Blood of the Martyrs*, ask him to tell you about the group which, in the book, formed the early Christian Church in Rome. Notice how simple it was—a bakeress, a dancer, a hairdresser and beauty specialist, slaves of various kinds—Greek, Jewish, African, British—slave-owners, too. Notice particularly the character, variety and almost casual nature of the leadership. Remember the indomitable courage of the members in face of unspeakable suffering and death. Whence did they unquestionably derive their power?

June 7th.

IV.—“THE FUTURE IN EDUCATION.”

Bible reading : John 20. 19-31 ; 21. 15-17.

Book reference : *The Future in Education.* Sir Richard Livingstone.
(Cambridge University Press. 3s. 6d.)

Suggested hymns : *F.H.B.* (new) : 43, 52, 53, 1.

These notes are based frankly on Sir Richard Livingstone's book, *The Future in Education*, and are designed with the purpose of persuading Schools to study this important book, which has appeared since the first three lessons in this section were written. The book is of obvious interest to an alert member of an Adult School.

1. Introductory.

Chapter I reminds us that, in spite of the attention paid to education since 1870, we remain an uneducated nation. This must remain true while, as holds at present, 70 per cent. of our children are withdrawn from schools at the age of 14. Here are some of Sir Richard's comments on this state of affairs. Please consider them carefully.

“To cease education at 14 is as unnatural as to die at 14. The one is physical death, the other intellectual death.”

“What, then, would you say of a nation which . . . acquiesced in the greater part of its people leaving school at the age of 14 and being thrown straight into the deep waters of life?”

“We take it calmly, because we are used to it. . . . But our descendants will view it as we view the slave trade or debtors' prisons or child labour.”

My experience of many friends in Adult Schools who left school even earlier than the age of 14 convinces me that they did not suffer “intellectual death.” Yet I believe that my friends represent “the survival of the fittest,” mentally and spiritually, and I remain as unhappy as Sir Richard about the general situation.

2. If I could only go back !

If you were asked, what ages would you give as the most right for education? *The Future in Education*, Chapter II, asserts with a conviction born of fifty years' experience in the business of education that while every child should receive education up to the age of 18,

the years after 18 are better, and after 30, better still. What do you feel about the value of plunging young people into the rough and tumble of practical life at the age of 18 and recalling them later to continue their education? How frequently we hear it said, or we say ourselves, "If I could only go back! I was educated when I knew so little of life. I wish I had been able to enter the university when I was 25 instead of at 18. The chances I wasted because I was not old enough to be able to use them!" Certain subjects which deal with the fundamental aspects of personality and conduct, with great movements of the human mind and the events which issue from them, questions of government and problems of right and wrong, such subjects as history, literature, politics, ethics and philosophy, can be studied fruitfully only by persons with a deep personal experience, by people who have themselves lived. A knowledge of the facts of unemployment can be acquired from reading such a book as *Men Without Work*, but how different will be the knowledge possessed by an unemployed man and his wife! *The Future in Education* emphasizes the necessity of what Sir Richard Livingstone calls "the cross-fertilization of theory and experience," following continuous education up to the age of 18. Professor Whithead, in an excellent book called *The Aims of Education and Other Essays*, speaks of the danger of what he calls "inert ideas," "ideas that are merely received into the mind without being utilized or tested or thrown into fresh combinations."

If it be true that education becomes very valuable after the age of 30, then the idea of an Adult School will be an all-important one in the world which may emerge after the war. It may be that the Movement which this Handbook serves will not be skilled or experienced enough to serve a wide national need. It may be, on the other hand, that it will provide a clue to a method of teaching and learning, and an indication of the kind of atmosphere in which adults may learn most easily and happily.

Can you remember occasions in your School when a lesson was introduced in a rather academic and theoretical manner and was subsequently kindled and made vivid and alive by a member of the class with some piece of original and human practical experience?

Supposing you were able to send your child to a university at the age of 18, how would you view the suggestion that a year or two's experience of the tumble of life should come first? If the difficulty is a material matter of ways and means, and assuming the suggestion to be sound, would a wise State allow such an obstacle to stand in the way?

Our national system of education will need revision if it is to meet the needs of a post-war world. Can you begin now to envisage a system of education for the whole community, young and old? The problem now before us is to educate the masses of the nation.

3. What then should we do ?

Some years ago during a miners' strike I was asked to help with relief work in a mining village. It seemed to me that I could best help by sharing my love of literature with the folk there. I knew no one in the village and had to knock at doors and introduce myself and my idea. I remember being deeply distressed by the kind of reply I received again and again: "It's not for the like of us." Within a year these same folk were enthralled by Socrates and Euripides. The first thing we should do is to get rid for ever of the idea that the ordinary person is incapable of enjoying the best things. Sir Richard Livingstone is convinced that he can and that he frequently does. Here are his words :

"Some people think that the majority are not only untouched but untouchable, destined for ever to be the helots of the nation, exiles by nature from all but the outermost court of education, incapable of any humanistic or cultural interest. But this is not so. . . . In all humans there is the latent taste for art, literature and music, capable of being trained to understand the best."

An experience of a good Adult School will provide ample illustration. Sir Richard gives as an outstanding example of vision in the matter of adult education the Danish People's High School. Consult your Lesson Handbook for 1940, *To-day and To-morrow*, and refresh your memory of the lesson on "Grundtvig and Kold," page 277, which describes a Folk High School. *The Future in Education* describes this movement as "the only great successful experiment in educating the masses of a nation . . . that rare thing in education—an ideal embodied in fact." If a study of this successful experiment does no more than convince us that the ordinary adult is educable, it will have done much, but it can do more, it can teach us a great deal, and particularly this, that education is atmosphere as well as instruction and that it is essentially social.

4. Are the difficulties really insuperable ?

In Denmark hundreds of adults have been enabled through their own sacrifice and with the co-operation of the government and employers, to enjoy several months' residential college life. Is such an idea too idealistic for us in our island ?

Consider the following points :

(i) Is there among ordinary folk here a sense of the value of education such as there would seem to be among the Danes ? Remember that the Folk High Schools have themselves contributed considerably to the high estimate of education that obtains in Denmark. Such an experiment would almost certainly have a similar result in this country.

(ii) When compulsory military service was introduced here before the war, men left their work to perform it ; both they and their

employers made the necessary sacrifices. Is it incredible that such sacrifices would be made by both, given a conviction that education is, at any rate, as important as readiness for war. It needs faith and driving force. Whence shall we get the driving force?

(iii) All over the country since the outbreak of war the Government has taken one large house after another without apparent difficulty. At the end of the war these will be vacant, purchasable, as Sir Richard suggests, "for a song." "Why," he says, "should not each Local Education Authority start its own House of Education?" Remember that Sir Richard has in mind the education of the adult community. Consider in relation to this the probability that after the war there will continue for a long period a considerable dislocation of adult life and some measure of unemployment. Can you in your Adult School begin now to influence the Education Authority in your area?

(iv) In any idea we may formulate of education in adult life for the whole community we must remember the needs of young people who have been in schools and universities until they reach the age of 21 or 22 and who may be tempted to think of themselves as educated for life. *The Future in Education* points out that what is known as the educated class, in whose hands the direction and leadership of the country may rest, who frequently come to have such power over the lives of men, need adult education more than anybody. Can you imagine a common pursuit of education among adults helping to break down barriers of class and privilege?

To whatever group or ideal we give our allegiance, clearly what matters most is that lives shall be changed, the lives of all of us. Nothing short of a complete conversion will avail the shapers of a post-war world. To wait for such a conversion until after the war is to be lost. The change is taking place or not taking place—now. No word has been said in this section of the group with Jesus set in its midst, but plainly the secret is to be found in the mind and spirit of Jesus and in his communication not only of his spirit to the group, but of power. Sir Richard Livingstone returns to this fact at the close of his fine book. He speaks of the "carpenter's son who, gathering some followers round him, taught, healed, and lived his life in Palestine," convincing those who were closest to him "that he was not an ordinary man but the Son of God, convincing them not as

"Light half-believers of a casual creed,"

but so that they never hesitated for a moment to change their lives and to die for their conviction." The Bible reading tells of the return of Jesus to the group left utterly desolate because of the death of his body. The writer records the events and makes his significant comment: "But these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

June 14th.

V.—AN INDIAN EXPERIMENT IN COMMUNITY LIFE.

Bible reading : John 3. 1-13.

Book references :

Gitanjali. Tagore. (Macmillan. 3s. 6d.) Sections 34, 35, 36.
Should be read as part of the consideration of this subject.

Creative Unity. Tagore. (Macmillan. 6s.) Essay on "An Eastern University."

Letters to a Friend. Tagore. (Allen & Unwin. 7s. 6d.) Two introductory essays by C. F. Andrews.

What I owe to Christ. C. F. Andrews. (Hodder. 1s.) Chapter XVII, "Santiniketan."

Rabindranath Tagore. V. Lesny. (Allen & Unwin. 8s. 6d.) Chapter IV.

Aim : To learn from the experiment at Santiniketan something of Tagore's vision of a happy and creative community.

I. Tagore : a gift from India to the world.

Tagore belongs to the flower of Indian vision and culture. This is saying a great deal, because India has contributed so richly to the life of the world. He was born in the province of Bengal in 1861 and grew up at a time when a large part of India, and Bengal in particular, was awakening to new life. A breath of the spirit of the universal God was sweeping over Asia and it found in Bengal a quick and generous response. It was Tagore who gave it its fullest response, not only in his poetry and prose writings but in his personality and his active and creative public life. This was the period, too, when Western civilization, mainly British, was extending its influence in India. This gave Tagore not only food for thought but anxiety and travail of mind. It was he who saw clearly both its great possibilities for good and its dangers. Tagore's father, Debendranath Tagore, was a man of great charm, richness and depth of character. The poet was deeply influenced by his father and Santiniketan was a conscious attempt to embody his spirit in a living and free community so that it might be effectual in the life of Bengal and the world.

2. Other influences behind Santiniketan.

i. *Nature and the countryside of Northern India.*

Bengal must be extraordinarily beautiful. It is a plain on the North-East coast of India, at the foot of the Himalayan mountains. It enjoys a great deal of sun and some parts of it are described as among the most verdant in the world.

"From the first time that I can remember," Tagore wrote, "I was passionately fond of Nature. Oh ! it used to make me mad with joy when I saw the clouds come up in the sky one by one. I felt, even in those early days, that I was surrounded with a companionship very intense and very intimate."

This he wrote as he pictured Bengal from a fog-bound London : "In the morning of autumn I would run into the garden the moment I got up from sleep. A scent of leaves and grass, wet with dew, seemed to embrace me, and the dawn, all tender and fresh with the newly-awakened rays of the sun, held out its face to me to greet me beneath the trembling vesture of palm-leaves. Nature shut her hands and laughingly asked every day : 'What have I got inside ?' and nothing seemed impossible."

ii. *Particular memories of his childhood.*

He was frequently intensely lonely as a child. His father was constantly absent on long journeys and his mother was ill during his childhood and died in its early days.

The formal education he received was ill suited to his nature and his needs. School was never an enjoyable experience. He says, "It kept me strictly separate from all that filled my life, and I felt as unhappy there as a rabbit confined in a biological institute."

iii. *His experience in his father's home of retirement in Santiniketan.*

After a full and active life his father went in search of a peaceful and beautiful spot in which to build an Asram, a place of retreat. According to C. F. Andrews' account he came to a part of the country infested by robbers, and his servants feared to go farther. The old man persuaded them to take him as far as two old and beautiful trees which stood on the crown of gently rising ground. "The sun was setting in the West in all its beauty and there came to him, as he sat beneath the trees, looking towards the Western horizon, such joy in the realization of the Presence of God that he remained awake all night, and in the morning named the spot Santiniketan, Abode of Peace." Here he built his Asram and laid out his garden. Here he spent hours in meditation, read his favourite philosophers, welcomed friends from far and wide and, perhaps most important of all, he lived and talked with his son, who enjoyed there the happiest and most productive, the freest and most

formative, influences of his early life. Artists and thinkers frequented the house, music was heard and enjoyed. Anyone who cared to contribute from the wealth of his own store, from the highest thought to the most hilarious mirth, was welcomed. Later Tagore came to regret the passing of this particular kind of hospitality. He was to revive it himself in his experiment at Santiniketan.

3. Santiniketan : a home, a school, a centre of community, a place of religion.

Tagore was poet, dramatist, philosopher and mystic. He was also a man of vision capable of giving his vision concrete form. He loved India, had absorbed its cultural and spiritual heritage, and had studied the problem of using India's wealth of knowledge and experience to meet the need of a new and rapidly changing world. In the peace and beauty of Santiniketan he founded a school. In the first place it was for boys only.

Notice the following points and discuss them :

i. He observed with some alarm that the Indian school system under Western rule tended to establish town and city schools. A country environment for education was traditional in Indian history. For Tagore, Nature was not merely desirable but an essential and deeply spiritual element necessary for every child's development, as necessary as food, perhaps more necessary than direct teaching.

ii. As a child he had been lonely. This fact led him to feel that a community life was good for children. At the same time he recognized that many children need both solitude and society. At Santiniketan he determined to provide opportunity for both, not only opportunity but the kind of training which would lead to the enjoyment of both.

iii. He remembered the moment when as a child in his father's house he had first experienced the joy and sense of release which came with freedom. Thinking this out in relation to the life of his school he saw how closely the question of freedom was bound up with happiness. He believed in the positive value of happiness and consequently he knew that his boys must be free. Freedom at Santiniketan was not an item added to the curriculum, it was something at the centre of the life there. Just as in his home it had belonged to his father's life, to his conversation, to his way of feeling about things, to the personal charm and culture of the friends who gathered there, to the garden and the birds and the life of nature, so it must become an integral part of the life of the school, something so natural that it could be taken for granted, yet something more precious than gold and to be cherished by self-discipline and unselfish devotion.

iv. So far as direct teaching was concerned it was primarily a matter of understanding the child, then a generous attempt to remove difficulties which impede development. Among these difficulties ignorance is only one. Education is a matter of opening doors and of providing opportunities. Among the opportunities provided were excellent school workshops of varied kinds.

v. Tagore believed in the naturalness of religion. At the same time he felt that the spiritual senses were capable of infinite development. He thought that this kind of development was almost impossible for children in the West because of the dominance of materialism in its culture. He determined to open a door for his Indian children into the unspeakable richness of the world of the spirit. He thereby taught a valuable lesson to any of us who care to learn it, but it is not an easy lesson to learn.

vi. Visitors of all kinds were welcomed at Santiniketan and there was a fairly frequently changing staff. It will be remembered that C. F. Andrews taught there. Tagore came to see that even with a happy coming and going of friends, a community composed largely of children is not an adequate experience either for children or teachers. So he sought to enlarge it and to make it a community centre for the neighbourhood. After that he had visions of Santiniketan as a centre of fellowship for both East and West wherein a oneness in God might be experienced which would help to heal the world's strife.

Conclusion.

Can you imagine this school set in a beautiful garden in sunny Bengal? At first it has a very few boys, then a larger number, then girls, educated side by side with boys, then a growing and varied adult community. There are few rules, but no image may be set up for worship, no life of man or animal may be destroyed, and no controversy about religion may be carried on. All men and women of whatever religion or race are welcome and there are no distinctions of caste. Tagore, poet and mystic, was its inspiration, and until he died in 1941 he was a humble, unobtrusive member of the community. At dawn, mid-day and at sunset, the whole family, even to its tiniest member, engages in silent worship and meditation. All work is shared, even the most menial tasks. All lessons are given in the open air in the shade of the trees and all work is related to the need of the learner.

Have we anything to learn from this Indian teacher and poet? May we learn from him with humility and gratitude!

Section VII.

Creative Service.

NOTES BY E. KATHLEEN DRIVER AND MARY TAYLOR.

June 21st.

I.—MEETING THE EMERGENCY.

In this group of lessons we are to see how the community, as distinct from the individual, through its various social services faces the task of re-building and re-creating, making it possible for life to go on or be taken up again by the ordinary citizen. We shall look at State services and voluntary organizations, some already in existence before the war and now taking on new duties, others recently come into being to meet new needs. Some are concerned only with problems which will pass with the passing of the emergency. These are the subject of our first lesson.

1. Defence.

As has been said repeatedly, in modern air warfare the ordinary citizen is in the front line, and a big proportion of our emergency problems are concerned with his defence and the defence of his home. Consider the various branches of the Civil Defence Service: Air Raid Wardens, Auxiliary Fire Service, First Aid Posts, Ambulance and First Aid Parties, Mobile Hospital Units, Rescue and Demolition Squads, Rest Centres, Emergency Feeding, Re-housing and Billeting, etc. In all these there is central and local government control, and there are paid servants, but there is also much voluntary work. Most are services newly created to meet the present emergency; others, like the First Aid service, are largely staffed by men and women trained in peace time by the British Red Cross Society or the St. John Ambulance Brigade.

Another attempt at defending the community against attack from the air—the provision of public air-raid shelters—has produced many further emergency problems of its own. Local authorities are responsible for the maintenance of order in the shelters and for

adequate sanitary provision and medical supervision, so that "the people are made safe hygienically." Beyond this, Lord Horder, as chairman of a central committee, has asked that "the people should be made so far as possible happy spiritually"—and, we may add, secure morally. Here voluntary organizations have found opportunities for service. Moral as well as physical health is in danger when youth spends long hours in public shelters, and young children suffer mental and spiritual as well as physical harm from living continually in such close quarters with adults, while lacking any facilities for play and wholesome occupation. Many local authorities are seeking to meet those needs too, as are churches and social settlements and other groups of voluntary workers. Typical help is being given by the Friends' Ambulance Unit, which has served in other parts of the world and now offers the same fine quality of service here at home. By providing libraries, entertainments, children's play centres, adolescents' clubs, talks, classes and canteens, they "make shelter life something more civilized than a grim burrowing down for safety," and seek "to make good some of war's degradation."

Again, voluntary organizations share with local authorities the task of making provision for the homeless in rest centres. Here, too, more than mere shelter is needed by people who have suffered the nerve-shattering experience of a bad raid and the distress of seeing their homes in ruins. Temporary accommodation where more than the barest necessities of life is found will help them to recover more quickly from emotional strain and shock.

2. Evacuation.

Perhaps the biggest of all the schemes evolved for meeting the air raid menace has been the evacuation of children and the aged and helpless from the most vulnerable to the relatively safe areas. Here again the very scheme devised for meeting the emergency has itself produced innumerable other problems. Not all of these have been satisfactorily solved, though much progress has been made since September, 1939. Most of you will have had first-hand experience of many of the difficulties and opportunities of evacuation, either in reception or in evacuation areas. The scheme was originally planned as a temporary measure to save children and others from what was expected to be a few weeks of intensive bombing, and many of the difficulties arose from the fact that the whole scheme, after the initial movement by train, was makeshift. As a result one of the earliest victims of the war was education. In the evacuation areas education was immediately abandoned, though, owing to the voluntary nature of the scheme—a very debatable point—about 50 per cent. of the children remained behind and a large percentage

of those who left quickly returned. In the reception areas so much depended on local goodwill and initiative, not always forthcoming, that here, too, difficulties arose and opportunities were missed. A serious difficulty in every area was that of dealing with the "problem" children who could not be billeted. It has been met in some districts by the establishment of hostels, such as that at Bourton Crange, near Bristol, where, under the care of a staff experienced in child guidance work, such children are helped to overcome their difficulties. They can then be satisfactorily billeted.

The report published by the Department of Social Science of Liverpool University—*Our Wartime Guests: Opportunity or Misadventure?*—is most valuable in any consideration of evacuation because of its psychological approach to the problem and the fact that it is based on a very thorough investigation and careful sifting of the evidence collected.

3. Citizens' Advice Bureaux.

Wartime conditions bring to the ordinary citizen all sorts of new problems to which he may be unable to find a solution himself or discover to what authority he can go for help and guidance. It was to meet this emergency need that the National Council of Social Service set up all over the country Citizens' Advice Bureaux, staffed by local voluntary workers who act as advisers to people who come to them with an infinite variety of problems. For the use of its staff the Council issues a handbook which is full of information about Army payments, Rent Acts, pensions and the various public services, and often the answer to the enquiry may be found there. But frequently the help which the bureau gives is to tell the enquirer where to go to solve his particular problem. Official forms, too, are often a difficult proposition for the ordinary citizen to tackle, and the bureau can help in the filling up of air raid damage forms, applications for pensions, and forms of all kinds.

4. The arts in wartime.

If the cultural life of the community is to continue in any measure in the midst of total war there must be much adaptation, and in this sphere emergency schemes were soon forthcoming. One of the first of these was the National Gallery Lunch-hour Concerts, organized by Dame Myra Hess. The National Gallery, bereft of its pictures, which had found safer quarters in the country, opened its doors to music-lovers, deprived of their evening concerts, and to the music-makers who had lost their employment, for it was these no less than the music-loving public whom Dame Myra Hess set out to help. The response has shown how great is the hunger for music in wartime.

Soon there followed the foundation of C.E.M.A.—Council for the Encouragement of Music and the Arts—which co-operates with official bodies like the Board of Education, semi-official like E.N.S.A.—Entertainments National Service Association—and unofficial like the Old Vic., in providing for people, in the places to which their war-work has taken them, opportunities for the enjoyment of music and the other arts. The Pilgrim Trust voted £25,000 for the work of the Council at its foundation and has recently granted another £12,500 for a second year of work. The Treasury agreed to grant pound for pound up to £50,000. Thus financed, C.E.M.A. at once set to work, and some idea of the scope of its activities may be gained from a recent number of the bulletin which it issues. This reveals that in the previous month there were given under its auspices 100 factory concerts, 73 emergency concerts, 14 orchestral and 140 other various concerts. There were also tours by the Old Vic., the Pilgrim Players, the Gloucestershire Travelling Theatre and a Travelling School of Variety. Many exhibitions of pictures are organized for C.E.M.A. by the British Institute of Adult Education.

Here is an emergency measure which may well prove to be a "permanent gain," for, in the words of Lord Macmillan in describing C.E.M.A.'s first year of work, "It has satisfied the demands of both amateur and professional in the arts, and it has linked the system of private patronage, which is traditional in this country, with State aid, which is novel, thus opening up entirely new lines of social policy. Furthermore it has met the needs of a special and very grave emergency while laying the foundations of what may be a long-term policy of cultural development."

Bible readings : Acts 6. 1-6 ; Nehemiah 4. 16-23.

Suggested hymns : *F.H.B.* (new) : 55, 15, 18.

June 28th.

II.—PERMANENT GAINS.

Man has ever been successful in snatching something of good from the calamity of war, and our present aim is to point to some aspects of activity in the sphere of medical art and science that have received urgent stimulus and permanent gain from war conditions.

1. Rehabilitation.

It seems impossible that a miner whose work entails the lifting of weights up to 70 or 80 lbs. could return to that work after spending four months or longer with a fractured spine immobilized in plaster. Yet he does ; and that is what is meant by rehabilitation—treatment which enables an injured person to return to his ordinary work.

If there is a Rehabilitation Centre in your district perhaps one or two members could visit it and describe to your School what they have seen. There is one for railwaymen at Crewe, one at the Seamen's Hospital, Albert Dock, London, one for miners at Berry Hill Hall, Mansfield, and another at Wigan. At Berry Hill Hall, for example, you would find that various forms of treatment make up a six-hour day. In the gymnasium the men do exercises against graduated resistances, using a pulley and weight apparatus which can be applied to any muscle group in the body, the weight being gradually increased as the muscles strengthen. Part of the day is spent in craft-rooms and workshops. There hand and arm cases are taught to make wicker baskets, trays, etc., and leg cases do treadle work. In the workshop equipped for simple carpentry is a miniature conveyer belt which gives the back cases an opportunity of practising the movements peculiar to their own work under controlled conditions. The belt runs over spindles operated by cranks and motive power is provided by advanced arm and shoulder cases. The men also help in the laundry, and do some domestic cleaning. Outside there are gardening, tree-felling, log-sawing and lawn-mowing to be done. Indoor and outdoor games are played for amusement after the day's treatment has finished, and leg cases are sent out in groups on bicycles, but games form part of the treatment too. Back cases, for example, do particularly well at games like basket ball and tunnel ball.

Before the last war there were no rehabilitation centres and men crippled by accidents had to be trained for special occupations adapted to their disabilities. It was Sir Robert Jones who raised immeasurably the status of orthopædic surgery during and after the

last war, and his work at the Military Orthopædic Hospital at Shepherd's Bush laid the principles followed to-day at rehabilitation centres. These are that rehabilitation starts on the first day of treatment, for grave disabilities are due to atrophied muscles. Their activity must therefore be conserved and the patient is taught from the very beginning that he must aid his own recovery by hard work.

2. Treatment of war wounds.

The conditions of modern warfare have produced big advances in the treatment of wounds. These, of course, include air-raid wounds, which are generally worse than bullet wounds, and large numbers of casualties may be produced while the medical services are still under bombardment. It was recognized in the last war that every open wound was honeycombed with dead spaces filled with body fluid in which all varieties of germ could thrive. Antiseptics were of variable and uncertain efficacy, though some used then have still a place in treatment. Early in this war sulphonamides (see Lesson V of this Section) found application. Workers at the Pasteur Institute, for example, foresaw that there might be delay in the treatment of air-raid casualties, and by experiment proved that these powders packed into an open wound prevented bacterial growth. This work has since received justification, for the treatment has been given extensive application, resulting in the saving of life and of prolonged incapacity by checking not only the ordinary forms of sepsis but also the more deadly organisms which grow in an absence of air and produce the rapidly lethal gas gangrene.

In the Great War an American surgeon was concerned with the problem of transporting American soldiers back to the U.S.A. before their wounds were healed. He put the wounds into plaster casts and found that they often healed remarkably well, the good effects, as he believed, being due to the prevention of movement and disturbance in the tissues. This method was applied in peacetime by Dr. Trueta in Catalonia to the wounds of persons injured in industrial accidents; and during the Spanish War, as chief surgeon at the General Hospital in Barcelona, he applied these methods to the wounds of fighting men and air-raid casualties on a large scale. More than 20,000 cases were treated and improvements were made in the technique. Dr. Trueta himself handled 1,073 cases, of which only six died. The wound must have immediate and skilful surgical treatment and is then firmly dressed with sterile gauze and immediately covered with plaster of paris with suitable arrangements for drainage. The first cast can usually be left for ten or fifteen days, the second for thirty days, and the third indefinitely. Thus a lot of laborious attention in frequent dressings is saved and the patient can survive rough handling. These are great practical advantages

when casualties are numerous and must soon be removed from hospital.

3. Plastic surgery.

Tremendous advance was made in the art of plastic surgery during and after the last war. No deep loss of tissue, as, for example, in a severe burn, can take place without scar formation, and a scar contracts, and extensive contraction means deformity and disability. Now a plastic surgeon can perform miracles by excising scar tissue and supplying skin from another part of the body to take its place, thereby producing an æsthetic and functional result. Twenty years ago he was supplying new noses, lips and cheeks to men mutilated in the last war. Countless civilians have benefited since from experience thus gained, and to-day the work goes on still, patching up the casualties of another calamity period.

4. Blood transfusion.

Probably some of you have had experience of attendance at a Blood Transfusion Centre either as donor or recipient. Various forms of transfusion of fluids in the treatment of wound shock were in common use during the war of 1914-18, but it is true to say that the great value of an organized blood transfusion service was not proved till the work of the Spanish War Ambulance Units. It had been found that it was possible to store blood in suitable containers in a solution of citrate to prevent clotting, at a temperature a little above freezing point. So we have now in most centres a Blood Transfusion Service, with an army of volunteers whose blood has been tested against disease and "grouped," that is, classified into one of the four groups into which human blood falls—one group being that of the "universal donor." Some surgeons prefer a whole blood transfusion, others use "plasma," which is a new development and represents the fluid part of the blood without the cellular elements. This organized service is and will be increasingly available for the whole civilian community. The subject has been fully investigated by the Medical Research Council and embodied in their memoranda.

Bible readings : Mark 1. 29-35 ; Acts 3. 1-10.

Books recommended :

Life of Sir Robert Jones. Watson. (Hodder & Stoughton.) Out of print.

Treatment of War Wounds and Fractures. J. Trueta, M.D. (Hamish Hamilton. 8s. 6d.)

Suggested hymns : *F.H.B.* (new) : 20, 53, 56.

July 5th.

III.—LOOKING AHEAD.

We now look to the future and consider some of the changes and developments that we may expect after the war. We shall be particularly concerned with plans which may develop out of some of the measures which have been taken to meet the emergency. All of these are not makeshifts. Some will have proved their worth and we shall want to see them develop into further and permanent usefulness when the emergency has passed.

1. Movement of population.

We all know something at first hand of the great movement of population which has taken place during the last three years. Some of us have ourselves moved from town to country, or we have been left behind in the less crowded city, or watched a great influx of newcomers to our country town or village. The war has caused a great scattering. Children and the aged and infirm were evacuated from the large towns to the country districts, Ministries moved from Whitehall to various parts of the country, big commercial offices moved all but a skeleton staff out of London and other centres into the country. Big factories, because of the target they afforded to enemy bombers, have had to be split up into scattered units, so that we are told, for example, of one factory engaged on aircraft production which once occupied one huge site and is now scattered over five different counties.

How much of this scattering will continue after the war? Will Government offices be permanently decentralized? Will industries return to the big industrial centres or stay in the country where rates are lower? An interesting article on this question of the distribution of population appeared in *Time and Tide* of May 10th, 1941. The writer thinks the ideal town is one with a population of between twenty and fifty thousand, so situated that it can naturally be both agricultural and industrial at the same time. He cites Skipton and Shrewsbury as patterns and suggests that after the war we might have the chance to create such towns in new places. In this connection consider how far future developments are being determined by what is being done and the way in which people act now.

2. The future of agriculture.

During the last quarter of a century, while the towns have been growing, the country has been more and more denuded of its

population. This steady drift of the young life of the country to the towns, where prospects seemed so much more attractive, had brought agriculture to almost desperate straits. May it not be that the future will see a return to the land and a new life for agriculture? Thousands of evacuated schoolchildren have acquired a real love of country life and pursuits and occupations and view with dislike the prospect of a return to city streets. Here may be a new source of labour in the future. Moreover, the need for greatly increased home production has stimulated the development of new plans and policies with regard to agriculture. Wages have been increased, conditions of work are improving, the standard of rural housing is being raised and farmers themselves are being helped in various ways to make farming a more paying industry. Especially have they been encouraged, and indeed compelled, to get more land under cultivation, with the result that much excellent land—as, for example, that near Tetbury, reported to be some of the best land in the country—which had been allowed to go wild and unused, has now been reclaimed and is bearing splendid crops. We may surely hope and expect that all such land, and more besides, will remain under cultivation in the future.

3. Emigration.

Another population movement, though small in numbers, may have some permanent development in the future. It is surely probable that some at least of the children evacuated overseas will find life in the newer countries so attractive that they will want, not perhaps to stay there, but to return when they reach manhood and find their life's work there. We may feel that the old country needs their help and cannot spare them. On the other hand we know that these young countries, which even before the war were needing more emigrants of the right sort to take advantage of their opportunities and riches, will need them still more in the future to take the place of those who left to serve overseas in the armed forces and will not return.

4. Hospitals.

Another section of the community which the war has in some cases forced out of the cities is the big hospitals. A notable example, whose solution of its problem is being watched with interest by other hospital authorities, was St. Thomas's. This is one of London's larger teaching hospitals, and it was so crippled by four direct hits on vital parts of the building that the bed complement had to be reduced to seventy. It was necessary, therefore, to find accommodation elsewhere for patients and for the education of medical students, nurses and masseuses. Such accommodation has been found at

Godalming, where the Medical School is already established as these notes are being written, and where there will shortly be beds for 350 patients in a hutted hospital built as an annexe to the King George V Sanatorium near Godalming. The School for Nurses and the School of Massage and Medical Electricity have also been provided with suitable quarters there. This new hospital will be known as St. Thomas's, Godalming, and will be supplementary to St. Thomas's, London, which will continue to provide beds for seventy patients and the usual clinics for out-patients. Thus it is possible to try out a theory, long advocated but usually thought impossible of practical application, that the large hospitals should keep only out-patient departments and a small number of beds for urgent and acute cases in London, while the remaining beds should be provided some miles out in the country, where the patients might benefit enormously by the pure air and freedom from noise. And so it may be that the emergency measure will prove the seemingly impossible to be possible and change the future hospital policy of the whole country.

5. School camps and nursery schools.

Educationists have long been urging the desirability of the provision of school camps so that town children might spend a definite period each year in the country. A few were in existence and had proved their value before the war. More—though not as many as those who know their value would like to see—have since been built as part of the Government's evacuation scheme. These will be available after the war, and more may be built, for evacuation has shown clearly the mental as well as physical benefit which town children derive from life in the country. Mr. Malcolm Macdonald, broadcasting shortly before he left for Canada, spoke of the hope that after the war town children would be taken to school camps in the country as a regular part of their education.

Those, too, who have wanted to see a much more general provision of nursery schools throughout the country, may find that here again war conditions have accelerated a process which was proceeding much too slowly. Whereas before the war there were only fifteen recognized nursery schools in the country, in April, 1941, there were eighty-six, and many more "on the stocks." If they become so much more general it will surely not be difficult after the war to take the next step and make them an integral part of the national system of education.

Bible reading : Isaiah 35.

Suggested hymns : *F.H.B.* (new): 1, 6, 12, 14, 26.

July 12th.

IV.—INTERNATIONAL SOCIAL SERVICE.

Probably many of us have seen driving through our streets a motor ambulance or canteen bearing the name American Red Cross. Some of us live in places that have been heavily bombed, and perhaps we have had food brought to our towns by the Queen's Messengers, that fleet of food convoys most of which were given to this country by the British War Relief Society of America.

On the eve of Greek Independence Day in 1941, the Lord Mayor of London broadcast an appeal for help from England for the victims of war in Greece.

These are examples of International Social Service easing the suffering caused by war and helping men and women to win through.

We are to consider some service which has been done in the past and some which is still being carried on, even in a world at war.

1. Refugees and the League of Nations.

During and after the war of 1914-18, the refugee problem assumed vast proportions and, though much fine work was done by voluntary relief organizations, it was obvious that the solution of the problem was beyond private charity. Accordingly the League of Nations appointed Nansen to be League High Commissioner to organize relief work for certain sections of refugees. His aim was to secure the legal status of the refugees by providing identity and travel papers for those rendered stateless, and by securing from Governments in the countries of refuge the privileges which it is usually the function of a State to secure for its nationals in other lands. Then he aimed at repatriation, or, where this was not possible, securing for the refugees employment in their new homes. It was also his duty to co-ordinate the work of the various private organizations.

The following paragraph deals with one successful achievement. Other examples will be found in *The Refugee Problem: Report of a Survey*, by Sir John Hope Simpson.

2. Greek refugees.

When, in 1922, Greece was defeated in a war with Turkey, and stripped of some recently acquired territory, about one million refugees arrived in Greece. Fortunately Dr. Nansen was able to arrange for an exchange of populations between Greece and Turkey, and this eased the problem considerably. The departure of nearly 400,000 Turks from Greece left certain lands and houses available

for the settlement of the refugees. Marshy land was drained, and 170,000 families were settled in agricultural districts. These were provided with furniture, implements, seeds, animals and a year's maintenance. Schools and hospitals were built, wells sunk, and as much as possible of the normal village community life was retained.

Other refugees were settled in the towns where new suburbs were built. Charitable organizations, and a special loan, floated in 1924 under the auspices of the League, provided money. The extra work needed to satisfy their own needs occupied some of them. Others transferred to their new home industries they had carried on abroad, and so increased their country's trade.

It is important to note that in this case the refugees were settled in a country with which they already had links, so absorption was not hindered by conflicting loyalties.

3. Recent refugee problems.

With the rise to power in Germany of the National Socialist Government in 1933, the refugee problem assumed a new aspect. Crowds of both Jewish and political refugees left the country because the concentration camp, death or emigration seemed the only alternatives open to many. The situation was made more difficult by the increase in nationalist feeling in many European countries since 1918. Immigration laws have been tightened and where, in the earlier years of the century, there was fairly free movement across frontiers, strict passport regulations are now in force.

The plight of the refugees roused the sympathy of people all over the world and much was done through voluntary organizations to relieve their distress. Refugee hostels and camps were opened and training centres organized where trades could be taught. Many children were received in private homes, particularly in England and France. Jewish organizations were particularly generous in help to their co-religionists. Sir Herbert Emerson, League High Commissioner for Refugees, estimated that, up to 1939, private groups and individuals spent up to £15,000,000 in aiding German refugees.

Governments have given help. For instance in England, Government training centres have been started which are open to all friendly aliens and, early in 1941, a proposal was made for very considerable financial help to be given by the Government for the maintenance of German and Austrian refugees.

On the whole, however, the power of private charity to be effective before the present war was limited by the willingness of Governments to admit refugees, which was often very restricted. The German refugee movement came at a time of trade depression and considerable unemployment in most European countries, and it was feared that the admission of aliens would make conditions

still more difficult. Immigration was therefore very limited, and those who did find asylum were often denied the right to work, and only allowed to stay for a time. For example, Great Britain accepted about 40,000 adults and 16,000 children as temporary guests, with the expectation that most of them would find permanent homes overseas—by no means an easy matter.

4. The refugee: a liability or an asset?

Should we regard the refugee as a liability or an asset? The second point of view is taken in *You and the Refugee*, a Penguin Special by Norman Angell and Dorothy Buxton.

Consider the question from the following points of view.

(a) *Employment.* Remember that if the refugee takes work he also makes work. Consider in this connection, too, the industries which have been introduced into this country in the past by, for example, the Huguenot and Flemish refugees. There is evidence that the same kind of thing is happening to-day; for example, in the Llanestyn Estate in South Wales and the Team Valley Estate on Tyneside.

(b) The enrichment of our cultural and intellectual life by the admission of distinguished scholars.

(c) *The population problem.* See the notes on "Population: Changes and Movements," in the Lesson Handbook for 1940. What bearing have the facts given there on the refugee question?

5. Bridging of gulfs.

The first part of the notes has dealt with International Social Service of a type which has depended for its success on Government co-operation. This section deals mainly with work done by voluntary organizations, some of them important and well known, others comparatively humble groups of people.

(a) *The International Red Cross.*

Probably some members can give examples from their own experience of the work of this organization during the present war. Think of the valuable work done for prisoners, and the help given to those of us who want to get into touch with relatives or friends in enemy-occupied territory. Remember that this help is given to other countries as well as to ourselves.

One of the debts Great Britain owes to the American Red Cross is the sending of medical supplies. In December, 1940, enough serum to inoculate 200,000 British children against diphtheria was flown across the Atlantic.

In January, 1941, the Surgeon-General of the United States sailed for Lisbon, bringing 10,000 dollars' worth of new typhus-fever vaccine. This was to be left at Lisbon, and any countries needing it would be able to obtain it through their ministers. Compare with

this the work of the League of Nations after 1918 in instituting a sanitary cordon which prevented the spread of typhus from Russia and Poland to Western Europe.

(b) *The Save the Children Fund.*

This was started after the war of 1914-18, largely through the work of Miss Eglantyne Jebb, to save the starving children of Central Europe. More recently it has helped with work among sufferers from the Spanish war and the German refugee movements. It has established nursery schools in many of the distressed areas of Great Britain. On the outbreak of the present war it helped to save from misery and death many children in invaded Poland. It has cared for some of the foreign child refugees in this country and has given considerable help in caring for British children rendered homeless by air raids.

(c) *The International Voluntary Service for Peace.*

This is an organization of men and women eager to make the promotion of peace their personal concern and to express that concern in actions rather than in words. They are ready to give voluntary service of a manual kind wherever need arises. Year after year, in time spared from their ordinary work, they have been to one country after another. They helped to clear the debris of an avalanche in Switzerland, to reclaim the land ruined by the bursting of a dam in Germany, and to clear an area devastated by flood in Southern France. In 1931 they helped the people of Brynmawr in Wales to turn a great rubbish heap into a children's playground and swimming pool. In 1934 four of them, financed by the others, went to help in the reconstruction needed after a disastrous earthquake in India.

(d) *The International Committee on Intellectual Co-operation.*

This is a committee set up by the League of Nations to encourage the co-operation of thinkers of all countries in all fields of intellectual activity. It has organized co-operation and consultation between the museums and art galleries of Europe. It has arranged International Studies Conferences at which leaders of thought from various nations, having spent months in research on problems of international importance such as collective security and "peaceful change," have met to study the facts of the case and arrive at some conclusions. It has devoted considerable time to educational questions, particularly with the view of training children to realize the need for international co-operation. In this connection it has encouraged the revision of history textbooks, so that the children of various countries may be given a fairer idea of their neighbours.

Bible readings : Leviticus 19. 33, 34 ; Isaiah 2. 2-5.

Suggested hymns : *F.H.B.* (new) : 9, 17, 31.

July 19th.

V.—TOWARDS A HEALTHIER LIFE.

Some years ago a certain German girl was seriously ill. A very slight accident had caused her illness. She had pricked her hand with a needle, and virulent bacteria had entered the wound. The infection had spread, causing great inflammation and pain. The usual surgical treatment was tried, but it was of no avail and the girl was sinking fast.

Her father had been working for years to produce a drug which should kill the bacteria causing the trouble, and a short time before had succeeded. The new drug, Prontosil, had not been adequately tested, but it was no time for hesitation. It was given to the girl, who made a complete recovery.

This production of new drugs is one of the aspects of creative work towards healthier living which we are considering to-day.

The work is many-sided. There is the cure of disease ; more important, the prevention of disease ; and, equally important, the work being done to develop a healthy people.

I. Health services.

There are many different branches of these services that may be studied. Choose the one that appeals to your School and try to get information as to what is being done in your locality. Here are a few suggestions :

(i) *The Public Health Services* which make for a healthy environment : sanitary services, provision of a pure water supply, town planning, housing, the work of Parks Committees, etc.

(ii) *Factory legislation* that has made for healthy conditions of work. Consider in this connection the provision by many firms of works canteens and facilities for indoor and outdoor recreation.

(iii) *Child Welfare*. This has many aspects.

(a) *Ante- and post-natal clinics*. Local health authorities may provide these, but are not obliged to do so. It was estimated that in 1935, 73 per cent. of expectant mothers in the County of London were receiving ante-natal supervision, while the corresponding figure for the country districts was only 17 per cent.

(b) *Infant Welfare Centres* where mothers can get advice on the care of their babies. In 1938, 66 per cent. of the children born were attending these centres.

- (c) *School Medical Inspection.* This is compulsory in all elementary schools and in secondary schools provided by the local authorities, but not in private and endowed schools, even if they are receiving State grants. The school medical service can provide certain forms of treatment, often at a nominal charge, which may be remitted in case of need. The most important are dental and eye treatment, treatment of tonsils and adenoids, and of orthopædic defects. One of the drawbacks at present is that, even in these cases, treatment by no means always follows inspection. It is only given if the parents accept it, and at present, in the case of dental treatment for instance, about one-third refuse.
- (d) *Physical training* has been very much to the fore of late and increasing provision has been made for schoolchildren and young people, both by the State and through the "keep-fit" movement. Consider the effects of this.

2. The conquest of bacteria.

Since the time of Pasteur it has been recognized that many infectious diseases are caused by germs which, having found an entry into our bodies, breed there and spread poisons into our tissues or blood stream.

Until the last few years, these diseases have been fought mainly by the following methods :

- (a) Prevention of the spread of infection by good sanitation and the isolation of cases.
- (b) Helping the patient to fight the poisons by the injection of anti-toxins. (Very successful in the case of diphtheria.)
- (c) Inoculating people against particular disease and so making them immune for a time, at any rate. (Marked success in preventing small-pox and typhoid fever.) Recently there has been a campaign to immunize children against diphtheria, with a considerable reduction in the death-rate from it.

3. The search for drugs.

Although serum treatment and inoculation have been successful in the cure and prevention of some germ diseases, there are others, such as pneumonia, where they have had little or no effect.

Years ago it was known that there were two germ diseases that could be cured by drugs. Quinine was an effective treatment for malaria, and certain compounds of mercury for syphilis, so, during this century, a good deal of research work has been done in the hope of finding drugs which will cure other diseases. It may be noted

that, in 1906, Ehrlich produced the drug salvarsan, which cures syphilis.

The search for the new drugs has been, to some extent, a method of trial and error, but there have been certain guiding principles. The problem was to find a drug that would poison the bacteria without harming the patient.

About ninety years ago an English chemist, Perkins, in an attempt to manufacture quinine, produced instead an aniline dye. Chemists, particularly in Germany, worked on these dyes, producing one colour after another. The efficacy of a fast dye depends on the fact that it attaches itself to the fibres of the material and cannot be washed out.

It was realized that there was a certain analogy between drugs and dyes, and that the drugs might poison the bacteria by attaching themselves to them. So, in their search for the drugs they wanted, chemists turned to the dyes they had already made and tried the effect of slight variations on them.

4. The discovery of Prontosil.

In 1932 German scientists produced a substance called Prontosil, which proved very effective against streptococci, the bacteria which cause blood-poisoning, erysipelas, scarlet fever, puerperal fever and a certain type of meningitis.

Puerperal fever at one time wrought havoc among mothers at child-birth. Scrupulous cleanliness and hygienic care have considerably reduced the number of cases, but the disease has not been stamped out. Before the discovery of Prontosil, about one case in every four ended fatally, and a thousand mothers died, as a result of it, in England and Wales each year. The use of the drug, or a similar one, has reduced the mortality from about one in four to about one in twenty, and there is hope that it may be still further reduced.

Prontosil is the patent of a German firm which financed the research, and is expensive. As soon as its discovery was announced, chemists in many countries began to study it, and it was found that the effective part of it was a much simpler drug, sulphanilamide. This is protected by nobody's patent, is cheaper to make, and is often used instead of Prontosil. Other drugs of a similar type have been discovered, and they are all known as the sulphonamide group.

5. M. & B. 693.

Prontosil attacks certain bacteria only, leaving others quite unharmed. One of the types it will not affect is the pneumococcus, the most common cause of pneumonia. Accordingly, chemists set to work to find a drug which should be effective against these bacteria also, and a few years ago, chemists, working for the firm of

May & Baker, produced one, generally known as M. & B. 693, which had the desired effect. In 1938 it was tested at the Dudley Road Hospital, Birmingham. Half the patients who came in suffering from lobar pneumonia were given the drug, while the other half were treated by the best methods previously available. Of one hundred treated with the drug, eight died, while of the hundred without it twenty seven died. No further test was considered necessary, and M. & B. 693 is now the standard treatment for pneumonia. This drug is also effective against all the diseases for which Prontosil is used.

There are many diseases for which no cure has yet been found, and research goes on. At present it is financed largely by private chemical firms, and there is great need for State help in this matter.

6. Extension of the National Health Insurance Services.

Turn now to some present problems. Consideration has been given in many quarters to the need for extending the Health Insurance Services. One suggestion is that they should be extended to cover all dependants of people at present insured. Another is that there should be brought within the scope of the scheme those people who, as far as income is concerned, fall into the same class as people who are insured but who are not entitled to benefit. A further suggestion for consideration is the extension of the scheme to cover consultant services. What other extensions do you think would be wise?

7. A State medical service.

A more drastic suggestion is that for the provision of a State medical service, financed by the State, available to all, and covering every form of treatment that might be necessary. Consider the pros and cons of this.

How do you think it would affect preventive treatment and the use of some of the more expensive forms of remedial treatment?

How would it affect the relation between the patient and general practitioner?

A British Medical Association report, published in 1938, regards it as essential in any future development of health services that a family doctor, chosen by the patient, should be the means by which he secures any treatment necessary. How far do you agree with this?

Book references :

The Conquest of Bacteria. F. Sherwood Taylor. (Secker & Warburg. 6s.)
Man, Microbe and Malady. Dr. J. Drew. (Pelican. 6d.)

Bible readings : Ecclesiasticus 38. 1-8 ; John 10. 10.

Suggested hymns : *F.H.B.* (new) : 2, 3, 11, 29, 147.

Section XII.

Seasons of Life.

NOTES BY A. FRANK WARD.

November 8th.

I.—LIVING TOGETHER.

Desire :

Eternal God, by whose spirit men are led into the way of blessedness, hasten the day when, sin, disease and inconsiderateness being subdued, our homes may be beautiful and our common life healthful and glad.

Bible reading : Zechariah 8. 1-8.**Suggested hymns :** *F.H.B.* (new) : 223, 286, 279.**1. Escape.**

We try at times to escape from some responsibility by fixing our attention on another thing, which is often quite important, but which is not the job immediately to hand. Thus we discuss the social order, or the new world order, and become immersed in big schemes of thought and reconstruction. All quite good and respectable. But here is a question : What right have we to expect wisdom and imagination to get the big wide world right, if we have not discovered ways of living together in the smaller family or village groupings ?

2. Individuality.

Most of us insist that some way must be found for the nurture and preservation of individual life. The large-scale processes and the intricate organization in our industrial life make it difficult to see how individual personality can count or find significance. Yet there are spheres in which large scope can be consciously given to this business of individuality. Think of the family, the village and the small town community. Just because life develops along lines of rigid organization we find the family sphere justifies itself as a necessity for wholesome living. Would you agree with this statement ?

3. Things we must accept.

In the family sphere we must accept imperfection and irksomeness as well as the reverse. Family and village life frequently goes wrong because we assume it exists for our own personal comforts and is just a means by which we get our own way. Actually it is a sphere in which reside possibilities of explosion as well as harmony. In this sphere there must be a conscious cultivation of the art of living together, or things will go wrong. Here, because the relationships are so personal, intimate and simple, is the place for the nurture of personality. So in our small circle of home or village or street we must accept imperfection in others and admit it in ourselves; variety of temperament and interests; ranges of age; and degrees of health.

4. Would we arrange differently?

One of the causes of friction in our living together arises from difference in age in any given family or community. The Western world in particular has not made a marked success towards harmony or a resolution of the problems involved. We have only to go to the extreme of suggesting a separation of sexes and ages to see what an appalling result in boredom we should get. We must accept in our family and in our community varieties of age, experience, intelligence, perception and the rest, and we have got to get out of it all it can give, and give it all we have.

5. Qualities required.

Try to "run" a family without imagination, tenderness, compassion, understanding, appreciation, and a good dose of humour, and see what happens. With them, all things are possible. In our search for personality, what are the qualities we are after? Where better than in the small intimate spheres where we have to "knock up against" others in a direct and simple way, are we likely to acquire them?

6. The Bible reading

takes us back a good many years, but it is interesting to note how persistent through the ages has been the longing for sound community life, or this business of living together. There is the vision of a Jerusalem "where old men and women dwell in the streets," and the presence of the boys and girls along with them would indicate the necessity for those of the "in-between years" who could be their parents. In this kind of setting the individual finds a place and in good living together each finds a kind of "extended" personality—our own individuality merges in and

reaches out into the lives of the others. Childhood and youth need the presence of age and experience, and age and experience need the company of child and youth. How else can youth be wise, or old men become explorers?

7. For discussion.

Out of actual experience we can each contribute what we have found that assists and handicaps in this matter. We must be frank and simple about it and avoid sentimentalising or merely reminiscing. It hasn't been all honey and it hasn't been all bitter for any of us. In the next three lessons we are going to think about particular age groups and we want to confine ourselves now to consideration of the necessity and value of the small community, particularly in the kind of world in which we are living.

8. Quotation.

"Age and youth do not march shoulder to shoulder, but neither do they march in entirely different battalions."

November 15th.

II.—AUTUMN AND WINTER.

Prayer :

Remember, Father, the needs of all thy children ; fill our garner with all manner of store ; preserve our marriages in peace and concord, nourish our infants, lead forward our youth, sustain the aged and knit us all in the bonds of thy love.

Bible reading : Isaiah 51. 1-13.

Suggested hymns : *F.H.B.* (new) : 286, 285, 280.

1. Quotation.

" It is to be assumed that if man were to live this life like a poem, he would be able to look upon the sunset of his life as his happiest period, and instead of trying to postpone the much-feared old age, be able actually to look forward to it and gradually build up to it as the best and happiest period of his existence."—LIN YUTANG in *The Importance of Living*. From a library. (Heinemann. 15s.)

2. East and West.

The Chinese attitude to age is very different from that of the typical Westerner. Dr. Lin Yutang says that many other differences in outlook between the East and West are relative, " but in the matter of our attitude toward age, the difference is absolute, and the East and the West take exactly opposite points of view."

It may be that there is an over-estimate and an over-emphasis in the Chinese view, but in our consideration of the matter it would be helpful if reference could be made to Lin Yutang's book, particularly to Section 8, essay 5 : " On Growing Old Gracefully."

The Chinese attitude is deference to, and almost reverence for age ; it is welcomed, and openly avowed when reached. Contrast this to our own personal views, and to those largely held by our acquaintances. Is it true to say we try to hide our years, and avoid thought and talk about increasing age. We stave it off in all kinds of ways, both expensive and ineffectual. Why ?

3. A curious thought.

The Chinese holds indefinite views about his own immortality and does not seem concerned about it. Yet he faces age and death

in a wholesome and fearless manner. How often do we find in ourselves a shrinking from and fear of both age and death and yet profess certain and bright hopes about "the world to come"? What is there wrong about this?

Do you think the absorption of the Western mind upon what it calls progress, and upon its industrial life, is responsible for much of its distorted attitude to age? In what ways does this work? Do you remember in peacetime the "too old at 40" cry?

4. Handicaps of age.

Do not let us become sentimental about age. It is a "mixed grill" at the best, just like other age groupings. We all have to face it normally, so we had better consider some of the possibilities we should like to avoid, because we have seen them at work:

Physical infirmity.

Loss of acuteness of the senses.

Querulousness.

Criticism of progress, accompanied with cynicism.

Disillusionment, without faith.

Jealousy of youth and youthful beauty.

Economic demands upon younger generation frequently too heavy.

Discontent and unreasonable demands for attention.

Most of these unpleasant qualities have reasons behind them, and perhaps an understanding of these reasons may assist the patience and tenderness of those who have to live with aged ones suffering from one or other of these qualities.

5. Contributions of age.

At its best age can be and is one of society's great benefactors. Given health and faculties, we have all been blessed by age when it has shown:

Repose and sense of proportion.

Interest and understanding of current events.

Faith maintained through defeat and buffeting.

Mellow wisdom and serene gaiety.

Kindly humour.

Beauty and grace of feature.

Acceptance of age's limitations.

6. Our community.

Wherever we are living there are aged folk among us. Our community would be as incomplete without them as without children. Will the advent of the smaller family and the change or loosening

in family life and ties, lead to greater loneliness for the aged? Is anything being done, or thought being given to the special needs of old age in your community?

Novel worth reading:

All Passion Spent. By V. Sackville West. (Penguin. 6d.)

November 22nd.

III.—THE MIDDLE YEARS.

Prayer:

Show us, O God, the way of patient industry, that honouring and praising thee in the work of our hands and learning the dignity of honest labour, we may be faithful in small and humble tasks, good comrades with our fellows and brave to fight against all that may hinder fullness of life.

Bible reading: Psalm 119. 33-40.

Suggested hymns: *F.H.B.* (new): 175, 177, 162.

1. Our Schools.

Harry A. Lacon, ex-National President, said during his year of office: "Our Movement is showing signs of age." By that I think he meant our membership is predominantly "middle-aged." To the extent this is true we are discussing ourselves, and it might be salutary to get one of our really young members to open this lesson.

We are thinking of those between the ages of 30 to 60, say—a most important and responsible age group.

2. What have we done?

By and large—we have met our sweethearts; we have married; we have begotten children; maybe grand-children are "in the offing"; we have a home; we pay rates; we run a business or a business runs us; we have a "stocking" or a bank account, or we are anxious about an overdraft; we are a Church Deacon or a Town Councillor; we are retiring on pension; we are getting stout; thin or grey in the hair; we are important and very busy; we should be getting very wise.

Add to the list out of your own knowledge. It sounds ordinary, but it is not intended to be humorous. All these things cover big areas of great importance in this business of living together. Maybe we have been so engrossed that no time has been given to the pondering over and wondering about it. Perhaps we are all a little tired and have lost the sense of zest, and missed the sense of dignity because we have allowed ourselves "to be careful and troubled about many things."

3. Getting and spending.

These middle years bring heavy responsibilities, and it is difficult to maintain a sense of proportion or even to keep steadily in view the object of our activities. We start on the job of earning a living, get engrossed in the earning and forget the living. Sometimes this results from the earnings being scanty and sometimes from them being substantial—both have their special temptations. Then earning a living does not stop just there; it brings responsibilities towards those associated in the job, and we feel the burden, not only for home but for a large number of other people and other homes—or, at least we think we do. Then we find we are busy feeding our children's "tummies" but have no time left to play with them and live alongside their minds.

4. Administration.

Think how large a share of the administration of business and community life is borne on the shoulders of this age group to which we largely belong. If we go wrong in our direction or sense of what is vital and important, how can we expect the world to run right? Think over that and ask what we can do to keep ourselves balanced on the rails and sure that the rails lead to something or somewhere worth reaching.

5. Tarnish.

We remember those hopes, enthusiasms and ideals which stung us when we were a little younger. We have "come up against it," and things look a bit tarnished now, do they? Well, maybe we were hopeful and enthusiastic about the wrong things, or in the wrong way. Education has sometimes to be painful. Or maybe we have just thrown them over in order to get comfortable and to overeat. There is a good deal of the tabby cat about some years of our middle age—we throw overboard some of our ideals in order to purr in private and stroke our sleekness. Youth barks sometimes like a young puppy and makes us stir. And there is always the chance that we are not too late to rub off some of the tarnish and regain the brightness.

6. Life's speed.

Things and thoughts move so quickly, and a whole new range of interests, and almost a new vocabulary (think of the technical jargon of radio) springs up overnight. Our children find their joys and fun in those new ways. We are so busy getting or spending or running the world, that we become strangers in mind with our kith and kin. This happens in many directions. Religious thought and new moral attitudes. How baffling it all is! But if middle age cannot be a kind of bridge between youth and age—a medium of understanding and integration, how badly things will fare. All this makes large demands upon the energy and imagination of those in the range of the middle years.

What are we going to do about it? The first thing is just to wake up and become aware of our function. Maybe it will be a bad thing for this business of living together when middle years grow up its Adult School of one kind or the other. After all, we respectable and responsible middle-aged folk can remember, if we will, our follies, our mistakes, and our sins, and if we can do nothing more than advise some youngster in the doldrums that life is tough and heals itself, it may be worth doing.

November 29th.

IV.—YOUTH AND ADOLESCENCE.

Prayer :

O God, who hast taught us that we are most truly free when we find our wills in thine, help us to gain this liberty by continual surrender unto thee, that we may walk in the way which thou hast prepared for us and in doing thy will may find our life.

Bible reading : Psalm 100.

Suggested hymns : *F.H.B.* (new) : 205, 118, 120.

Youth and childhood are among us. They are a part of the normal family and community. Like other age groups, they cannot properly be considered apart from the rest of the community. The family has definite responsibilities to the youth sharing its life, and youth has also a responsibility to the family and community.

1. Youth's opinion

of middle age and age is worth pondering. Sometimes it is fair and just, sometimes not. Often it is understandable ; about its parents and the middle age years particularly. We middle-aged folk wonder at the scepticism of youth about our religious assumptions and ideals. If we think over last week's paragraph on "Tarnish" we might get a clue. How comfortable are we in the presence of our youth and children in discussing religious matters and questions of morality?

2. Understanding.

Let us recall some of our own experiences of growing to maturity:

- (a) We were not as brave and "cocky" about life as we tried to make out. In fact, we were often very lonely and shy and afraid.
- (b) We did not understand what was happening to us in the physical changes associated with adolescence, and the older people were just afraid of mentioning sex or giving a clue to our turbulence and touchiness. We thought we were different from everybody else, and we now know it would have meant much to know we were just like everybody else and "in the boat together."
- (c) We were shy and reserved about our hopes and thrills, our resolutions and our defeats. We hated folk who "talked down to us" or who were so good they were always shocked.
- (d) We longed to be adequate to meet the unknown in the life ahead of us and we were often afraid we shouldn't be.
- (e) We wanted to possess charm and to show prowess and fearlessness, and secretly knew we were callow, calfish and nearly cowardly.
- (f) We were impatient of the over-cautiousness in social and political matters of the middle-aged, and we surmised that all the compromises of our elders were rather shabby and mean and self-interested.
- (g) We often found the family circle irksome and limiting, and there were times when "we kicked over the traces."
- (h) We were suspicious of strait-laced goodness and piety that seemed to consist of inhibitions and that lacked spontaneity.
- (i) We disliked patronage and easily-given advice.

- (j) We liked sometimes to be just on our own and to do things even without our elders knowing, and we sometimes lied about it. We mostly resented the perpetual questions : Where have you been? Where are you going? What have you done? Why don't you?

3. To-day.

Youth is receiving a great deal of attention. It is being called upon to assume big responsibilities and undertake great tasks. In some directions middle age has proved inadequate in energy and imagination to effect necessary changes in the structure of social and political life. We now see a definite attempt being made, by those anxious for changes, to get youth active at the job before their minds become set or before the normal responsibilities attaching to maturity colour or tone down their ardour. To what extent is this justified? Think of youth in Russia, Germany, Italy and Japan. They are being made the agents of change. Is this a proper function of youth?

An aged Friend, William Littleboy, once said : " Prudence is one of the virtues for which there is no beatitude." Has middle age, and age with its experience of living, no valid part to play in the business of living together? Many of the tasks before the world demand energy, vision, strength—which it is the function of youth to supply. Has middle age become too prudent and smug, and is youth reacting against this because it is often self-interested cautiousness?

Consider some of the developments in our own national life which show concern for the education, discipline and nurture of youth. Should we not welcome and encourage such efforts? What kind of controls of education would we criticize? Think over the prayer at the heading of this lesson and ask ourselves if our religion gives us any clear indication of what is the Will of God for the world and for youth.

Section XIII.

Good Life.

NOTES BY ERNEST DODGSHUN AND GWEN PORTEOUS

December 6th.

I.—WHAT DO WE MEAN BY THE
GOOD LIFE?**Bible readings :** To be found in the notes.**Aim :** To estimate the Good Life in terms of sustained and effective aspiration rather than in those of complete attainment.

The aim itself may well provoke discussion. It is, of course, poor aspiring if there be no attainment, but the point to be made is that the Good Life consists in continuity of honest effort, making each success an instalment of the perfection desired. It is a constant process of becoming. "*Seek first the Kingdom of God and his righteousness,*" said our Lord, and Paul confesses to a similar thought in *Philippians 3. 12*.

Take as the main Bible reading *Micah 6. 1-8*, and try to regard the passage as dramatic. (See if possible the *Modern Readers' Bible*.) The Lord is represented as pleading with his people and calls the eternal hills to be adjudicator. The first five verses should be read by one person (it is God stating his case), and the next two verses by another (this is the people's rejoinder to his pleading), and then the president might read the last verse which gives the judgment of the mountains. It is a concise setting forth of the essentials of the Good Life.

Some points for consideration.

Let us table some assertions which shall be more or less provocative. If approved they can be expanded and illustrated by experience and, if questioned, they can be discussed.

(a) The Good Life is more than the observance of a moral code. (Remember the surprised challenge of the moral man : "All these

things have I kept from my youth up : what lack I yet ? " Matthew 19. 20.) It is the response of the whole man to excellence of living ; it is our saying " Yes " to life in the best way we can. Read here Mark 12. 28-34, and note how there is required the consent or yielding of heart, mind, soul and strength to the good. There is no true living of the Good Life in compartments. If, therefore, the entire being is involved, we need the kind of education, religion, and social environment designed for the whole man. The Good Life is the integrated or harmonized life, and we shall have to examine in another lesson how a belief in God unifies life and brings wholeness.

(b) The Good Life can be lived only in community and not in isolation. It is in a right relation of the whole man to his neighbours *in their wholeness* that the Good Life consists. Notice how this implies the avoidance of " unsocial acts " and calls for active human consideration.

(c) The Good Life has to be lived by men and women who are liable to make mistakes. They must not allow these to discourage and weaken. Let us banish the notion that we live as in a great task-master's eye (what a lot of harm has been done by the misuse of the text, " Thou God seest me " !), or in the presence of a heavenly schoolmaster who insists on the correct answer or nothing. (Look again at Matthew 25. 24-27.) It is on record that David, with all his failings, was proclaimed a man after God's own heart.

(d) The Good Life is one of constant vitality, interest and adventure. It denies with vigour the alleged connection between goodness and dullness. In such a life there is scope for the sense of true values, for creative performance, and for deep satisfaction more than in all the dreary, outworn, and nauseating " pleasures of sin." Sin is always a monotonous repetition of discredited mistakes, but goodness can and does break out into pioneering quests. The story of Eric Gill testifies to this on almost every page.

See what other points you can make of similar kind.

Surprises of the Good Life.

Notice how good quality has a knack of bursting out among all races, in all creeds and through all ages. Unexpected people rise into greatness. Supply examples of this from your knowledge of history or of human nature. Notice also how different expressions are given by different people to the living of the Good Life ; see how the standards remain while new and sometimes better interpretations arise ; see how different temperaments react to the claims of the good. Is this part of what was meant by the phrase, " diversities of gifts but the same spirit " ?

Again, ask yourselves whether the " moral " man is necessarily the good man. The Good Life certainly includes concern for the

observance of moral obligations ; it acknowledges a sense of "ought" ; but the man who lives the Good Life may find that a traditional code of morality is not only negative and harsh, but essentially false. Read about the Pharisee and the Publican, in Luke 18. 9-14, as a picture of moral perverseness. What comparative merits do you find in the characters of the Prodigal Son, the elder brother and the father ?

Completing the circle.

Turn again then to the question which forms the title of this lesson. What do you think about it after examination ? Do you agree that for a man to live the Good Life is for him to be alive and responsive to all those things that are true and honest and just and pure and lovely and of good report, under whatever guise they may appear and appeal ? Does it not also involve that he should make these things his friends, so that they are no longer his masters by authority, and that he finds their service not a task but an enduring joy ? Try to make this severely practical by considering that good quality of life, widely spread through the community, is the soundest, and perhaps the only real alternative to the dominance of the State. Self-discipline, far more than State discipline, is a means of man's political, social and international salvation. Rabindranath Tagore has told us that when society allows itself to be turned into a perfect organization of power, by means of an outward discipline, there are few crimes which it is unable to perpetrate, because, says he, "success is the object and justification of a machine while goodness only is the end and purpose of man."

Book references :

Autobiography, by Eric Gill. (Jonathan Cape. 12s. 6d.) This book bears stimulating witness to a struggle for wholeness of living and makes frequent references to the quest of the Good Life. For our purposes it comes to a focus point at the top of page 206.

Lay Morals, by R. L. Stevenson. (Chatto & Windus. 1s. 6d.) This is an unfinished essay, and delightfully provocative of thought and discussion.

Poem, "The Things that are more Excellent," by Sir William Watson.

Suggested hymns : *F.H.B.* (new) : 62, 123, 232, 356.

December 13th.

II.—EXPERIMENT AND GOOD WORKMANSHIP.

Bible readings : To be found in the notes.

Illustrative quotation :

" . . . how this man attained to a moral excellence denied to his speculative contemporaries, performed duties from which they, good men as they were, would have shrunk ; how, in short, he contrived to achieve what no one of his friends, not even the immaculate Wordsworth or the precise Southey, achieved—the living of a life, the records of which are inspiring to read, and are indeed the presence of a good diffused."—AUGUSTINE BIRRELL on Charles Lamb.

Aim : To emphasize that the Good Life is expressed in and known by its fruits.

" It becomes plain that the real wants of the age are not analyses of religious belief, nor discussions as to whether ' Person ' or ' Stream of Tendency ' are the apter words to describe God by ; but a steady supply of honest plain-sailing men who can be safely trusted with small sums, and to do what in them lies to maintain the honour of the various professions, and to restore the credit of English workmanship. The verdict to be striven for is not ' Well guessed,' but ' Well done.' " So says Augustine Birrell in the essay on " Truth-hunting," from which the illustrative quotation is taken. It must have been written at least sixty years ago. Would you not say that it was a word in season for this age too ? It takes us out of the world of conjecture and reminds us that actions speak louder than words.

The importance of right fundamental belief is not lessened by insisting that doing the will is the sure way of knowing the doctrine.

" I do not know his creed, but he was bold
To stand and face the challenge of each day,
Living the truth so far as he could see—
The truth that evermore makes free.
Perchance he never thought in terms of creed,
I only know he lived a life, in deed."

The witness of the Gospel.

When John the Baptist was in prison and somewhat depressed, wondering whether his hopes of the new prophet were vain, Jesus knew that the best restorative was to let him know what was being

done. It was as though he said (as he did on another occasion see John 10. 24-25): "The works that I do in my Father's name, *they* bear witness of me." So it almost always is with the honest workman, with all who aspire after the Good Life. Attempts to find religion, culture, salvation and the rest outside of the work committed to us must always be futile, and cannot be made good by education or devotion alone. It is reported that a great surgeon who resented the imputation that he was an atheist, said, "If you want to know what my religion is, come and see me operate."

Read for the main Bible reading Matthew 11. 1-6. Try to imagine how striking this message might be, how it might belwark the soul of John. Could we say of our daily work, our Adult School committee work, even sometimes of our hobbies, "The works that I do, that testifies of me"? Mr. Bernard Shaw once said: "When a working man comes to me and says, 'What can I do for Socialism?' I say to him, 'Go away and make yourself the best carpenter in your district, and *then* tell people that you are a Socialist.'"

Good quality in the work of our hands.

We often hear around us criticisms of shoddy work: they have more power when they come from the man who is himself a good craftsman. "These jerry-built houses—they'll be slums within ten years!" Such is the well-deserved scorn on "cheap and nasty" goods, scamped work, and deceptions of all kinds. Think of some of the men and women who have turned out the best that was in them and have rejoiced in the labour of their hands or brains. Of these a splendid example was Eric Gill, monumental mason and letter-cutter, architect and sculptor, almost scorning the name of artist because it seemed to separate him from his fellow men. Read his autobiography and be thrilled on every page. Think of Charles Darwin and how he laboured for some twenty years collecting material and then begging fellow scientists to criticize and tell him whether they could detect any flaws. Remember the patient and sometimes unseen work done by the farmer, the gardener, the engine-driver, the instrument maker, and others. Think of the integrity of life, the reliability, the sense of honour that goes to make good work. Examine whether this be a matter of skill and technical ability only, or of rectitude, scrupulous fidelity, sense of duty, sportsmanship, and perhaps of that singleness or purity of heart by which men see God. One hears it said occasionally, of those who are fully skilled but lack integrity, "You wouldn't have treated a friend with such scamped work, would you?" Recall those lessons in March on Grenfell, Lansbury, and Lodge, and see how they illustrate this point.

Another aspect of this concerns the nature of the work itself. Perhaps this is delicate ground, but think of the promotion of

betting pools, the fabrication of bogus antiques, the adulteration of foods, of oratory that misleads and sermons that hedge the issue. Could these possibly commend themselves to the honest craftsman or be compatible with the Good Life? Think it out. It would be valuable to turn to the lesson on C. P. Scott in the Handbook, *This Changing World* (1939), and read again paragraph 4. It suggests what is meant by "integrity" of workmanship.

As another example one likes to think of the work of some of the monks in their building and illuminated writing as being the kind that endures, and of how the Benedictines have left honest carving, stone-masonry, wrought iron and architecture all over Europe.

The experimental feature of the Good Life.

The Good Life is marked not only by the doing of ordinary things in a good way but by the creating and pioneering of new efforts. Perhaps it may be at a great cost of time and thought, even of criticism. Dr. L. P. Jacks points out that, in the case of the Good Samaritan, whom we are all bidden to imitate, he did not follow the morality of his age and perform what was considered a good deed. We approve it now, but in his day he took an unheard-of risk. Indeed he went against the accepted code of his time, and was probably condemned by the Priest and Levite as an innovator in the realm of morals. Are we thus creative in defiance of conventional morality? One likes also to think of those people mentioned in Matthew 25, 34-40, who merited the Kingdom by a quite unanalysed living of the Good Life, and were surprised since they had been too busy to know whether they had been living it or not. "Why judge ye not of yourselves what is right?"

Helps on the way.

What value do you give to the power of a good tradition, of membership of a family, a school, a Trade Union, a Friendly Society, or of any group as an aid to the Good Life? Even the derided "old school tie" may have redeeming uses. "I mustn't let it down," says many a man in loyalty to something that commands his affection or homage.

After this lesson has been discussed, perhaps it could hardly end more fittingly than by a reading of a well-known passage in Ecclesiasticus 38, 24-34. It is important to use the Revised Version.

Book reference:

The Faith of a Worker. L. P. Jacks. (Hodder & Stoughton.) Out of print. Especially last three chapters.

Suggested hymns: *F.H.B.* (new): 38, 49, 121, 124, 402.

December 20th.

III.—RESOURCES OF THE GOOD LIFE.

Bible readings : To be found in the notes.

Illustrative quotation :

"And if I might attempt to state in one paragraph the work which I have chiefly tried to do in my life it is this : to make a cell of good living in the chaos of our world. Lettering, type-designing, engraving, stone-carving, drawing—these things are all very well, they are means to the service of God and of our fellows and therefore to the earning of a living, and I have earned my living by them. But what I hope above all things is that I have done something towards re-integrating bed and board, the small farm and the workshop, the home and the school, earth and heaven."—ERIC GILL : *Autobiography*, p. 232.

Aim : To examine the need of some power not ourselves which makes for the Good Life.

If our thought on the two previous lessons has led us to a larger understanding of the Good Life and has helped us to covet a greater measure of it for ourselves, we shall perhaps echo Paul's question : "Who is sufficient for these things?" His answer (at least as interpreted by Dr. Moffatt), was that he was "sufficient" because of his sincerity and of his reliance on divine power. A few verses further on he confesses, "not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." (2 Corinthians 3. 5.) This, in substance, has been the witness of men and women through the ages. Possibly many examples might be given of this, but one may suffice here. Keir Hardie, when visiting Belgium to address the workers of that country, said, in a courageous speech, "It was reading the Gospels and studying the story of the Person of Jesus Christ and his spirit and teaching, that brought me into the Labour Movement. I tell you, brothers of the continental countries, that without the spirit and the teaching of Jesus Christ you will fail to realize your ideal of the reconstruction of society on a juster and more human basis." While in Brussels he had the Beatitudes read from his platform, and the next day they were printed as news in a great Socialist daily paper. At the end of the chapter already quoted, Paul suggests that we, by reflecting the character of Christ, are "transformed into the same likeness as himself, passing from one glory to another (or from one stage of character to another), for this comes of the Lord the Spirit."

Effort or power.

In all sorts of ways man has learned the difference between doing things himself by effort and harnessing other powers to attain his object. He has used the winds to fill his sails, water to turn his wheels, coal to generate energy, the ether to send his messages. His own co-operation is needed, but he helps himself by taking advantage of power other than his own. This often means the attaining of his end without fuss, undue strain and unnatural exhaustion. The same thing is suggested in a letter that lies before me in which the writer says: "I suppose one of the differences between the unbearably pious and the really good is that the really good's actions and behaviour are the only possible and natural expression of the really good spirit, whilst the merely pious make a supreme effort to improve (in their outward affairs) on their inner life. That being so one can't just scorn them, but it does mean they create a tension which the good avoid."

Perhaps we all know certain people who live, or attempt to live, the Good Life, and who do it so ostentatiously and with a "seething fuss of self-effacement" that they are nuisances.

Efficiency of the Good Life.

One likes to feel that the Good Life is not something alien to ourselves, but rather the fulfilment of what we truly are. It is written in Ecclesiastes that "God made the race of men upright, but many a cunning wile have they contrived." What is good quality in a soldier, a citizen, a bootmaker, a horse, a tool? Surely it is something that fits it for its purpose in the best way, that makes it more efficient. Would you feel that when a man is living the Good Life, as he understands it, he is liberating his own capacity, he is harmonized in his being and thus walking in a large liberty? Follow this thought by examining the relation of the Good Life with freedom. Which is the more dependent on the other? It has been said that "Freedom is the ability of the individual consciously to order and direct his own thought and life so that he may achieve personal integrity, and contribute in the greatest possible measure to the well-being of society." The author of this definition follows it by saying, "While economic and political factors may help, economic and political systems will not give you freedom; you must find the truth and the truth shall make you free." It is well, therefore, to be fairly clear as to the purpose of man's life so that we may better know what fits us for it.

What is your idea of our final purpose in this world? How do you interpret that famous answer, "Man's chief end is to glorify God and to enjoy him for ever"?

Wisdom, the ally of the Good Life.

Eric Gill's own story is quite clear about the connection between the practical and the mystical. Speaking of himself and fellow-craftsmen he says, "We believed that a good life and a good civilization must necessarily be founded upon religious affirmations and a determination to live in accordance therewith. . . . The beauty and loveliness of the natural world bears its witness to God's love ; it is necessary that man's works should bear witness to his love of God." (You really must read this fine book !) But what of the alleged struggle within all of us between the good and the less good, or, in many cases, the bad ? Many men feel that when they would do good, evil is present with them. Is there a source upon which we can draw for wisdom, and can it help in that inward discipline that we so much need ? James, that practical apostle, has a word about this which might form the main Bible reading. Look at it in chapter 1. 5-8 and 19-27.

Renewing of our strength.

Consider what it means to try to live the Good Life without inner or spiritual food. Many who believe in God, who love their neighbours, and want to play the game honestly, must be living a starved life. They do not recognize the need for a dependence upon the life of the spirit. They have no time for silence, for the energies of prayer, for the development of themselves. Look again at the aim and express in your own way the need we have to draw upon some Power not ourselves if we would possess what the Good Life demands of us—forbearance, gentleness, forgiveness, endurance, constant good cheer, generous compassion, and an acceptance of human limitations. "Be assured the world tragedy of hate and hunger is not merely political or economic. It is partly a great spiritual tragedy of lost faith in God. Clearly, Christianity is a way of living that must centre and anchor in God, and nowhere else. For the existence and love of God lies at the foundation of the Christian faith. We need to advance from a formal religion of restraint and obedience to the law of a living religion of divine power and communion between human and divine. The world can be regenerated only by regenerated persons." So said the first Hon. Secretary of our National Movement in April, 1934. Do we believe this ? Is it not true that God, shown to us in Christ, can give to all who will receive it life in abundant measure ?

Suggested hymns : *F.H.B.* (new) : 29, 53, 138, 212, 233, 402.

Section IV.

The Methods of Democracy

NOTES BY WILFRID H. LEIGHTON.

May 20th.

I.—CITIZENSHIP AND SOCIAL RESPONSIBILITY.

Bible reading: Romans 12.

Suggested hymns: *F.H.B.* (new) : 8, 30, 228.

Reference books :

Britain and the British People. Sir Ernest Barker. (Oxford Univ. Press. 3s. 6d.)*South Riding.* A novel by Winifred Holtby.*An Enemy of the People.* A play by Henrik Ibsen.

Keynotes of thought :

“Man is a political animal.”—ARISTOTLE.

“We are members one of another.”—ST. PAUL.

We are all Citizens.

From the cradle to the grave we are citizens. Our home is a unit in the life of the community of which we become increasingly aware as we grow up. What we are we owe largely to our parents and to the material and spiritual environment of our early years. We are thus debtors to “our little world”—our village, town or city, and to all who have made possible the amenities which we enjoy. We are part of the community, and to this community we owe a debt which we can help to pay by accepting our responsibilities.

Politics Begins at Home.

When we turn on the water tap, switch on the light, make up the fire, light the stove, we are using public services—some of them provided by our local council. Our food, our clothes, our house, mean in terms of raw materials meat, wheat, sugar, fruit, wool, cotton, coal, timber, and a host of other things which mean trade—international trade, imports and exports, finance (high and low) markets, profits, economics, politics!! These all begin at home.

Neighbourhood Politics.

Step out of doors on to the paved footpath. Who laid it?
Walk to the end of the road and catch a 'bus or tram. Who provides

them? Our streets and roads are made and kept in repair. By whom? What is the Local Council? Who elects it? Do you have anything to do with it? Who provides hospitals, clinics, libraries, swimming baths, schools, transport services?

Consider this : Local Government

" is the first line of defence, thrown up by the community against our common enemies—poverty, sickness, ignorance, isolation and social maladjustment."—WINIFRED HOLTBY.

Qualities of True Citizenship.

(a) *Interest.* " We are members one of another," and we are all different and have different gifts and interests. Some have a "flair" for politics; some haven't, but all are interested in their homes and neighbourhood and what goes on. Do you care enough about your village, town or city to vote at local elections? Does your School ever invite a local councillor to talk about the work of the Council? Many men have been trained for local government in Adult Schools. Is that continuing?

(b) *An enquiring mind.* Interest leads to this, and by seeking after information we can often save ourselves a great deal of time. If you move into a town which is strange to you, and you want to find a house to rent, where do you go? When a child is born where is it registered? When your gas cooker goes wrong whom do you seek out to put it right? Why do you pay rates and taxes? Who fixes how much in the way of rates we shall pay? What is the difference between direct and indirect taxation? What do the magistrates of your town do? Ask one of them to visit your School.

Do you enjoy asking and finding the answers to these and similar questions? Perhaps, yes; perhaps, no. Whether yes or no remember that it is because of politics, local and national, that we are able to live as we do. If politics seems dull it may be because the politicians are dull. It is up to us to elect men and women of imagination, initiative and lively intelligence, and of good quality and who are not too old!

(c) *Tolerance.* Most of us would say that we are tolerant people. If we are honest we might have to say that we are really indifferent and lazy. Can we really be tolerant about any vital matter if we don't understand it, and don't understand the opinions and convictions different from our own. We may hold on to our own convictions tenaciously and with conviction all the more if we respect the views of our opponents. This is not something negative, but something positive and dangerous to all dictators and the servile-minded masses who are their slaves. There can be no freedom without tolerance and respect—respect for opponents and especially for minorities. The compact majority is to be feared like the plague.

(d) *A willingness to co-operate.* Politics has been defined as the art of the second best. This may be because it is the field of conflict and compromise. In war we co-operate for a common purpose. Would it not hold good that in peace we might seek more for the ways of co-operation rather than conflict. The cut and thrust of argument often results in good, but there are many opportunities for sitting down together and working through a difficult problem. This is the method of the round table conference and the committee. The war has taught the lessons of co-operation in matters like evacuation (when done properly) civil defence, salvage collections (when carried out), etc. The work of every Local Council is an example of co-operation and through co-operation folk learn to respect one another and to find out their real worth. When a bill goes into committee stage in Parliament there may be conflict, but there is also co-operation from all parties. Here lies the genius of our democracy.

The Basis of Citizenship.

This is not easy to explain, but it is bound up with a sense of belonging to the community and accepting moral responsibility for what happens in it. "Am I my brother's keeper?" asked Cain. How would you answer? The question itself implies moral responsibility. "We are members one of another." There are several ways of interpreting this, but one is to accept our social responsibilities in freedom.

How far do you agree with the following?

"We differ from other states in regarding the man who holds aloof from public life not as quiet but as useless."—PERICLES.

"A people may prefer a free government but if, from indolence or carelessness or cowardice or want of public spirit, they are unequal to the exertions necessary for preserving it . . . they are unlikely long to enjoy it."—JOHN STUART MILL.

At root the individual attitude to citizenship is a moral issue. Can we also say that it is a religious one? How has the Christian religion contributed to the growth of moral responsibility in citizenship in Britain? Refer to lesson on the Church in the Middle Ages. Also think out the social witness of the Church of England, the Roman Catholic Church, and the Free Churches.

For further consideration:

1. What is involved in accepting world citizenship? (See lesson on World Community, p. 143ff.)
2. Citizenship depends on what kind of people we are—our standards of decency, honesty and our acceptance of moral responsibility for things like bad housing, poor education, undernourishment, and a host of other evils. What other personal qualities go to the making of good citizenship?

May 27th.

II.—COMMUNITY AND STATE.

Bible reading : Ephesians 4.

Suggested hymns : *F.H.B.* (new) : 29, 62, 59.

Reference books :

Community. A Sociological Study by R. M. MacIver. (From a Library.)

British Life and Thought Series. A few might be carefully chosen.

Some effects of the War.

The war has brought us into direct contact with national affairs, e.g. rationing, curtailment of expenditure, increased taxation, national service, some loss of freedom. We are all under the discipline of the State which makes exacting demands on us. How do we like it? Why is it done? Can it be avoided in a national emergency? What is at stake? In pre-war days we were less conscious of government. There were rules and regulations which had become almost social habits. We grumbled at having to pay rates and taxes, but we were glad to receive the benefits which derived from the community's care for individuals. Affairs in Parliament occasionally caused excitement and international crises made us apprehensive, but we didn't feel the power of the State. Now the government comes into our lives at every turn.

What is the State?

A future lesson goes more fully into this (see *Nation and Nationality*, p. 146). Here it is necessary to say that it is not the nation, and it is not the community. Who makes it? Why is it made?

If people are to live together they must live peaceably, and in order to do this they must perform certain duties and keep certain rules, which means they must accept discipline. Who makes the rules? He who makes the rules is ruler. This holds true of institutions, clubs, schools, trade unions, and all kinds of associations. A ruler may be self-appointed or appointed by a body of people. A ruler who is self-appointed, or who renounces the authority of those who appoint him, is the chief instrument of government and tends to embody in himself law and order. He may multiply or delegate his authority through departments, and these are the machinery of the State. The same is true of an authority elected by the people, such as Parliament from which is derived the Executive (the Cabinet). Then there is the Law. In Britain the High Court of Parliament is the upholder, and in many cases the maker, of law which is an instrument of the State. It is an

instrument of justice which has been evolved through the centuries, and is greater than any single individual, even the monarch. The head of the law is the Lord Chancellor, who is the Speaker of the House of Lords—the supreme law court in the realm.

In a democracy, therefore, the State derives its power from the people who make it and whom it exists to serve. The Civil Service and Local Government are also its instruments. Some people think the permanent officials of the Civil Service associated with the departments of State have too much power. Can you give any illustrations? What is the remedy? Does it lie in having a good ministry?

To a free people the State is not a mystical entity (such as was expounded by the German nineteenth century thinker, Hegel) possessing a religious sanction and political omnipotence, and demanding unquestioning obedience, but something which is grounded in the life of the people, and like a living organism possessing the qualities of growth in association with the life of the community.

To what end?

Why have government at all? There are some who tell us that the ultimate purpose of government is to abolish government—an anarchy where all will be so well self-disciplined and socially conscious that government will be superfluous. We are a long way off that yet. Meanwhile there is the present conflict over whether the State exists for man or man for the State. We may strongly affirm our conviction that the State exists for the welfare of the individual and of the community, but if we become indifferent to our duties—a real danger in a mass-production, machine-conscious civilization—then we shall find that the tables will be turned, and it will be we who are existing for the State and the powerful interests who control it. That is the way of servility and slavery, “a principal cause of the inner decay of the ancient world” (Greece and Rome) which was not machine minded, but whose peoples submitted to tyranny.

The Meaning of Community.

A community can exist without a State, that is without political law and control. But a community must have some form of law, and in many countries the laws of the State are those which operate in the community because the community accepts them; they become social habit. The distinction, however, between State and community is real and must be preserved. Sir Ernest Barker defines community as follows:

“Society (community) is the members of the nation regarded as living a voluntary life in a number of freely formed groups or associations, each acting on the principle and by the method of voluntary co-operation.”

Relate this to what Lord Passfield once wrote :

" Voluntary associations and government action . . . go on side by side, the one apparently always inspiring, facilitating and procuring successive developments of the other."

State and community are different, but they are inter-related. Here lies a characteristic of our kind of democracy which is worth preserving—the voluntary organization. Democratic government in Central Europe would be more securely founded if the voluntary principle in organization were more practised.

The Foundations of the State and Community.

Can a State ever be regarded as a divine or religious instrument of government ?

In a democracy we speak of the people as being " sovereign," but certain qualities are necessary on which to build a democracy : justice, compassion, personal responsibility, a sense of individual worth. These are moral, some would say religious, qualities, and indeed as far as our own country is concerned we owe our parliamentary democracy, our political parties, our social conscience and our enlarging ideas of freedom and equality largely to the various contributions of our religious life, Roman Catholic, Anglican and Nonconformist. We have a deeply rooted tradition of private judgment leading to honest and fearless criticism of social and political evils and the abuse of State power. These qualities are the essence of our democracy and the foundations of our State and community.

For further consideration :

1. What did Lincoln mean by " Government of the people, by the people, for the people " ?
2. What tendencies threatening the authority of Parliament need to be watched to-day ?
3. We speak of power politics. What do we mean ? We need to remember that " power to-day means, in the long run, control of the State. For that brings with it all other forms of power."
4. Social relationships make the life of a community. How far, then, can community be regarded as " a quality of mind " as MacIver puts it ?
5. Class divisions, the power of wealth, the gulf between ignorance and education all help to break down community. Is selfishness a greater cause of disunity ? How can we strive to overcome these destructive tendencies ?

June 3rd.

III.—TOWN AND COUNTRY PLANNING.

Bible reading : Isaiah 22. 1-14.

Suggested hymns : *F.H.B.* (new) : 10, 150, 374.

Reference books :

Houses, Towns and Countryside. Elizabeth E. Halton. (Town and Country Planning Association. 9d.)

When we build again. Bournville Village Trust Research Publication. (George Allen & Unwin Ltd. 8s. 6d.)

Our Towns. A Close Up. Report of Women's Group on Public Welfare. (Oxford Univ. Press. 5s.)

Living in Cities. Ralph Tubb. (Penguin. 9d.)

Barlow, Uthwatt and Scott Reports. (H.M. Stationery Office or a Bookseller.)

See also *Country and Town.* Penguin Special, 9d. (A digest of the Barlow, Scott and Uthwatt Reports.)

Some effects of the War.

The war has revived and intensified public interest in what is called reconstruction. The problems created by slums, jerry-building and a neglected agriculture have been receiving attention for many years, especially housing ; the war has given them all an added significance. Air-raids have destroyed much that was beautiful and priceless ; they have also laid waste much that was already blighted. Parts of many of our towns will need to be rebuilt. The war has revived farming and changed the character of the countryside. What of the future ? We talk of planning. What do we mean ? Should it be national or regional ? What are we going to plan ? Who is going to plan, and to carry out the planning ?

Planning in the Past.

The Romans were great planners, and they picked the sites of several of our cities, including London. They built great military roads. They had method in much that they did, and their houses were well designed. The Saxons who followed fashioned the parish, and later the beginning of a planned economy, " the manorial system " which was developed by the Normans. The close of the Middle-Ages saw the first drift to the towns with a decline in farming. The Age of Elizabeth saw a revival of house building and the first Town Planning Act to limit the size of London. After the Great Plague (1665) and the Great Fire of London (1666) Charles II called upon Sir Christopher Wren to plan the rebuilding of London which,

had it been carried out, might have saved much trouble to later generations. About the same time there were plans for replanting the depleted forests, and the eighteenth century was an era of landscape gardening on a big scale, as well as the period of Nash who planned Regent Street, London; Craig, who designed modern Edinburgh; the Woods, who built Bath on old Roman foundations; and the Adam brothers who developed the Adelphi buildings. Much of this planning has survived. It served both beauty and utility.

Failure to Plan in the Past.

There was much squalor and ugliness in the Middle Ages, and right up to the beginnings of the Industrial Revolution, but that era ushered in more squalor and ugliness than all the previous centuries put together. Slums, sprawling towns, spoilt coastlines, ribbon developments and endless suburbia, jerry-building, the destruction of beauty and good farm land: all these were painfully obvious. And for what?

Town or Country?

We have often discussed the advantages and disadvantages of both. Where do you prefer to live? If in a town, what kind of a town? If in the country, do you mean in the depth of the country or on the outskirts of a town, or do you mean in a small country market town? If you wish to live in a town or city, do you want a house with a garden in the suburbs, or a flat in or near the centre and without a garden of any size? If your objection to country life is that it is too isolated, will it remain isolated in days of easy and cheap transport? Must we continue to think in terms of either/or, either town or country? With regard to many of our large industrial towns this may hold, but if we are planning new towns cannot they enjoy the amenities of the countryside? Stockholm in Sweden is an example of this.

What kind of a Town?

Our older towns were generally built to serve one or more purposes such as ports, market towns, military and administrative or ecclesiastical centres—sometimes all in one. Our newer towns are generally industrial centres of mills, factories and warehouses which provide work for thousands who live in or near them. On the whole they are ugly, overcrowded and unplanned. In a few cases an answer has been found in such experiments of planning as Letchworth, Welwyn, Bournville and Port Sunlight where the inhabitants live in a well-designed area with houses and gardens and tree-lined roads, and within easy walking distance of the factories. What kinds of towns do we want in the future?

Some Problems to be faced.

Here are a list of points for consideration and study :

Decentralized industry. This means spreading industry into the country. How avoid destruction of beauty and good farming land?

Satellite towns and green belts. What about administration?

Traffic and Transport. Here there are local and national problems including journeys to and from work.

Housing estates. What is a good size for a housing estate?

Community centres. Absolutely essential. Why?

Shopping centres. Are they always "centres"?

Advertisements. Think of Piccadilly or the centre of any large town or city in peace-time.

Size. What is a good size and population for a town and city?

Ribbon development. Now controlled by Act of Parliament.

In order to bring town and country together would it be a good thing to have local authorities controlling both towns and the surrounding countryside? Relate this to problems of transport, electricity, gas and water.

The Countryside.

What does it mean to the townsman? What use does he make of it? How are its amenities and beauties misused? Is it just a playground for overgrown children who care nothing for its rich and varied life of plant, insect, bird, beast and man? What about ugly petrol-stations, road-houses and blatant advertisements on hoardings at cross roads. Do we really want to know about somebody's cure for backache in the heart of a Yorkshire dale or a Devoncombe? The life of the countryside is the life of the nation. It is the source of food, health, recreation and enjoyment. A town must have a lung; that lung is the surrounding country. But the country has a life of its own—the life of man in relation to nature—the right kind of life.

The war has resulted in the improvement of farming and the life of the land worker. There are still important problems to be solved such as the need for more and better houses, water and electricity in every cottage, improved roads and especially the development of village life. In this connection think of the part played by the church and chapel, the Women's Institute and the newer associations under civil defence.

Would country folk flock to the towns for jobs if their own labours were well paid, there were chances of advancement and their homes had modern amenities? In this connection what is being done to stop the building of town villas and unsightly bungalows? Do country people themselves care enough about what kinds of houses are built and what materials are used?

The right use of the land (see Lesson for August 26th), the location of industries, the building of new towns, the preservation

of places of natural beauty, are some of the problems which are being faced by the Ministry of Town and Country Planning. Look up the recommendations of the Barlow, Uthwatt and Scott Reports respectively.

Do we want to plan everything? Which aspects of life in towns and the countryside would you leave unplanned?

What are some of the obvious advantages of planning? What are some dangers?

Section V.

Our Cultural Heritage

NOTES BY GWEN PORTEOUS AND ERNEST DODGSHUN.

June 10th.

I.—CHRISTIANITY AND CULTURE.

Bible reading : 1 Corinthians 3 (especially verses 21-23).

Other references :

Christianity and Civilization. H. G. Wood. (Cambridge Univ. Press. 3s. 6d.)

Religion and Culture. Caroline C. Graveson. (Allen & Unwin. Swarthmore Lecture, 1937. 1s. 6d.)

Some Makers of the Modern Spirit. Edited by John Macmurray. (Chapter I.) (Methuen.)

Suggested hymns : 21, 48, 52, 353, 342.

There is need to clear from the mind a misunderstanding of the word "culture" so that the way of life which it expresses may once more commend itself to men and nations. The dictionary gives the word an origin common with the word "to cultivate" meaning "to bestow labour and attention upon land in order to raise crops." Later the word acquired a figurative meaning, that of improvement and development by training and education; a certain refinement of mind, taste and manners. This is as far as the dictionary takes us. Is it satisfying to you as a definition of culture? The answer is probably "no." At this point, try to describe for yourself what culture means for you. The dictionary offers a certain suggestiveness. The word has its roots in the soil. Culture has something to do with the use we make of soil, and, used figuratively, soil may be likened to those gifts and qualities with which we are naturally endowed added to what has been given to us from all the rich life behind us which is our heritage of history.

POWER OVER OTHERS

Section I.

Power: An Introductory Study

NOTES BY PIERRE EDMUNDS

1. Speaking of power.

The theme of this Handbook is power. "Power" is a word we all use frequently. We speak of "the powers that be", of "the Great Powers", of power-stations and power-cuts. We say that such and such a course of action is "not in our power". We speak of a powerful man, or of a powerful argument. We ascribe to God "the power and the glory".

It is easy to see that in each of these examples the word "power" has a slightly different meaning; but it is also clear, on closer examination, that these meanings are related to one another and to the "root" of our word "power", which is in the Latin verb *posse* or *potere*, to be able. (Among the words coming from the same root are "possible", "potentiality", "potentate" and so on.)

2. Power as ability.

So the dictionary's first definition of the word "power" is "ability to do something or anything, or to act upon a person or thing" (Shorter Oxford English Dictionary—S.O.E.D.).

It is a commonplace that our abilities (our powers) are many and varied. Some of them are predominantly physical, such as the ability to lift a certain weight. Others are almost entirely mental, such as the ability to work out a logical argument. Most of the things we do, however, involve a mixture of the physical and the mental, whether we are typists or doctors or housewives or factory-workers; whether we are driving a car or playing football or reading a book. The emphasis in the

mixture is different in almost every case; and most users of this Handbook would agree that it is desirable to make up the balance one way or the other—that those whose main activity is mental need the occasional release of physical work or play, and that those whose daily work requires almost exclusively physical ability need to “stretch their minds” in their spare time.

Some abilities are developed; others have to be acquired. It is often easier to distinguish the latter than the former. Playing the piano is naturally an acquired ability; and so is riding a bicycle, or speaking a foreign language. But what about singing, or walking, or speaking one's native language? Obviously many abilities (powers) are partly developed naturally and partly acquired.

Bible reading: Luke 19. 12-26.

Questions:

1. In what ways does verse 26 of this Bible reading throw light on our theme of power?
2. Do all acquired abilities depend upon corresponding inborn ones?

3. Power as authority.

Ability may be the basis of power, but one of the most important manifestations of power is as authority. According to John Stuart Mill, “A man's power means the readiness of other men to obey him”; and we very often speak of power in the sense of “possession of control or command over others; dominion; government; sway; authority over” (S.O.E.D.).

In large groups this authority is necessarily a delegated one. This can be seen most clearly in the case of the State. In a truly democratic State “the authorities”, “the powers that be”, would be to a very large extent chosen by the citizens as a whole. (In practice, the electors are offered only a limited choice, most candidates being pre-selected through the party system.) Once chosen, these representatives of the people have the power to make rules and to enforce them—subject, of course, to any general considerations which limit that power, such as the over-riding authority of a previously-agreed constitution, and subject usually to fairly frequent submission to the views of the people as expressed in recurring elections. To enforce the decisions they take in the name of the people they

are given the control of such ultimate sanctions as the police and the armed forces.

In non-democratic States (whether the "absolute monarchies" of the past or modern totalitarian states) absolute authority has been exercised by a few people (or even by one person) largely through control of the forces mentioned above; though it is open to question whether such authority has not also had behind it at least the tacit approval of a large body of the people.*

The State may provide the most striking and familiar problem of power as authority; but similar problems arise in the attempts to develop an international order in which national States themselves are required to delegate some of their authority—and, at the other end of the scale, problems arise regarding the place of authority in our own daily lives. We are all, for example, subject to what might be called economic authority, "the power of the purse", and we all exercise that authority to some extent. We may love our work, but when we hurry to it in the morning we do so (at least partly, and at least sometimes) because of the need to earn money to support ourselves and our families; and the money we ourselves spend gives us authority (though a strictly limited one) over those who serve us in shops and elsewhere.

This last example illustrates a very important point: that in a great many ways there is a hierarchy (a graded order) of authority, in which all (including the leaders of nations) have to find their places. In some respects we all wield authority; in others we are all subject to it. (Notice how this is brought out in the Bible reading below.)

Bible reading: Matthew 8. 5-9.

Questions:

1. In what other ways do "ordinary people" exercise authority over others?
2. To what extent is a right exercise of authority dependent upon a proper subjection to it?
3. What general abilities should we require in those we elect to positions of authority? To what extent can such abilities be acquired?

* The above deliberately omits consideration of questions concerning the *source* of the authority exercised by the State. In the view of many, that authority proceeds from God (cf., for example, Romans 13. 1-5; and also perhaps John 19. 11-12); the people may be entitled to decide who shall exercise that power, but they do not themselves confer it.

4. Power as influence.

One of the most common ways of exercising authority is through influence. "A power" may be "an influential or governing person, body or thing" (S.O.E.D.).

In daily life this influence arises from particular ability and particular qualities of character, and constitutes an informal authority. The leadership in many small groups, including some Adult Schools, often has authority of this kind: we recognize that a certain person has outstanding knowledge (which is a form of ability) or, even more often, that his life has some special quality about it. Because of this he influences the life of the group and the lives of its members, and thereby exercises, even if unconsciously and not deliberately, a power over them. The more outstanding his qualities, the more important and extensive this power will be.

In the world of scholarship the application of the word "authority" to a person, book or text, is a rather more specialized example of this process.

Groups themselves, and even nations, can exercise power as influence. "A power" may be "a State or nation from the point of view of its international authority or influence" (S.O.E.D.); in international affairs the influence of a particular nation is by no means always based on its strength and power in the more ordinary sense.

Bible reading: Acts 7. 57-59.

Questions:

1. Why is the above Bible reading suggested at this point in the notes?
2. What would you expect to be the main results on others of a rightly-used personal influence?

5. Energy as power.

There is another meaning of "power", in very common use: power can be "any form of energy or force available for application to work, specifically . . . mechanical energy (as that of running water, wind, steam, electricity, etc.)" (S.O.E.D.). This use arises from the fact that such energy, usually when suitably harnessed, is *able* to bring about certain results, e.g. heat, light, and so on.

Because to so many the development of what we loosely call "atomic power" seems to be one of the major issues of our

time, three studies have been included on "Nuclear Energy" (Section VII), explaining its likely mode of application for peaceful purposes. They also make clear the sense of the word power as used by scientists, which differs from that just quoted from the S.O.E.D.

6. The scope of this Handbook.

The Handbook, however, is much more concerned with power as ability, power as authority, and power as influence—as is indicated by the fact that this Introductory Study is followed by three which look at "Men of Power", selecting three types each of which corresponds to one of these three aspects of power (Section II).

Generally speaking, ability, authority and influence are hard to disentangle. It has seemed to the compilers of this Handbook that authority, which arises to some extent out of ability and manifests itself to some extent in influence, offers the most fruitful field of study. This emphasis is reflected in the titles of the various Sections.

7. The problem of power.

Moreover, it is power as authority which is the focal point of the problem of power. It is in the exercise of authority over others—"dominion; government; sway"—that power is most likely to be misused, and is most in need of continual and careful watching over.

There are right and wrong uses of all kinds of power—including the power which each one of us exercises daily in a variety of ways. It can be used to ensure the liberty and natural development of others; to protect the weak; to help and instruct; to maintain desirable standards; and to order the whole fabric of society in peace and justice. It can be used to enslave others; to gratify selfish ends (whether personal or corporate); and so used it can bring about the ruin of the people exercising it and the people subject to it.

Throughout this Handbook the problem of the right and the wrong uses of power should be borne in mind as underlying the individual studies.

Bible reading: Romans 13. 1-8.

Questions:

1. In what ways are right and wrong uses of power open to members of the School?

2. Is it true that "all power corrupts" (Lord Acton)?
3. What light does verse 8 of the above Bible reading throw on the problem of power?

8. Using the Handbook.

The ground covered by this Handbook is made sufficiently clear by its list of contents. It is in keeping with the spirit and traditions of the Adult School Movement that a Handbook on power should include studies on some "Creative Rebels" against authority, and should conclude with a consideration of that reversal of the power-mentality which is involved in the Beatitudes (Section XI).*

The year's theme continually gives rise to fundamental questions in the fields of politics (e.g. Sections VII, X), international relations (e.g. Section V), religion (Section IX) and social life generally (e.g. Section IV). It is the purpose of the book as a whole to stimulate and guide consideration of such issues at the weekly meetings of Adult Schools, for whose use the book is primarily intended. It should be the constant aim of School officers and others to apply to each subject the method most suitable for it and most likely to arouse the interest of, and evoke the necessary contribution from, the members. There have been general suggestions on method in recent Handbooks (for example, in the 1954 Handbook, page 6; and in the 1955 Handbook, pages 4-5); these are equally applicable to the 1957 Handbook. More specific guidance on methods of using current studies is given monthly in the pages of the Adult School magazine, *One and All*.

Just as the Handbook does not cover all aspects of the theme of power, so no single study in it can be regarded as complete in itself: its completion is dependent upon the contribution which members will make during the School meeting. Often that contribution can be made out of personal knowledge and experience. It is important to remember that it will always involve the self-discipline involved in truly learning together; and that that, in its turn, involves adequate preparation and a readiness to listen as well as to speak.

Bible readings: Given at various points in the notes.

Hymns: 58, 86, 64.

* The continuity of that tradition is indicated by the fact that the 1922 Handbook, entitled *Personality and Power*, also concluded with studies on the Beatitudes.

Section III

I. An Act of Parliament

NOTES BY PERCY W. DAY

In Great Britain we believe in Parliamentary Government, under which the ultimate power is vested in the people. In free elections the people can change the government. We believe that this fact is the bulwark of freedom in this country.

In these two studies we trace how this power is exercised. To illustrate how we believe in the distribution of power, the studies will be based on the passing of the Education Act of 1944 and its implementation. *But consideration should be centred on the interaction of Central and Local Government rather than on detailed discussion of the subject matter of this particular Act.*

(a) PASSING THE ACT

1. The preparation for the Bill.

There are usually three main stages:

(i) The discussion among members of the Cabinet as to the advisability and wisdom of introducing the Bill.* The National Government felt that one of the first steps in its post-war Reconstruction policy should be the reform of the law relating to education in England and Wales. The war years and their many problems, including that of evacuation, had shown up the weaknesses of English education. As one writer put it: "Education is not the State's gift, but the State's need."

(ii) The preparation of public opinion in favour of the proposed Bill, which was done by the publication of the White Paper in 1943 (Cmd. 6458).

(iii) The drafting of the Bill by Parliamentary Counsel—who are skilled and selected barristers, expert in this work. The

* A Bill is a draft of an Act under consideration by either House up to the time that it receives the Royal Assent and becomes an Act.

draft is laid before the Cabinet for their approval and discussed with the principal interests affected. The draft Bill may be reprinted many times before the Cabinet gives its final approval, and the process may last several months.

For the details of the various stages of the Bill references are given to *Hansard*.

2. Introduction and First Reading.

The Minister, having been satisfied that the Bill can be safely brought before Parliament, asks the Whips* for time in the House (usually the Commons).

Mr. Butler introduced "the Education Bill to reform the law relating to education in England and Wales" on December 15th, 1943. At the request of the Speaker, the Minister names a day for the Second Reading, and the Speaker repeats it to the House. Mr. Butler announced the day as January 19th, 1944 [*Hansard* (Commons) Vol. 395, Col. 1566].

3. The Second Reading.

Before the Second Reading, the Bill is published so that M.P.s can study its terms. On January 19th, 1944, Mr. Butler rose and moved "That the Bill be now read a second time." He then proceeded to explain what the proposed Bill would do and how it had come about that it was necessary to do it. The Second Reading is the most important stage of the Bill, as its main principles are stated, attacked and vindicated.

One fact emerged clearly from the debate, namely that the educational system henceforth was not to be based on the 3 R's but on the 3 A's (age, aptitude, and ability) [*Hansard* (Commons) vol. 396, Cols. 207-322].

4. The Committee stage.

Upon being read a second time, the Bill is sent to a Committee, usually one of the Standing Committees. As the Educa-

* The Whips are Party officials, who are all M.P.s. On the Government side they hold more or less nominal posts either at the Treasury or in the Royal Household. The main duty of the Whips is to see that sufficient M.P.s of their party are in attendance in the House to form a quorum (forty) and provide a majority in an impending division; and to act as tactful liaison officers between the Party Chiefs and the private M.P.s.

tion Bill was an important one, it was sent to a Committee of the whole House.*

The fundamental principles of the Bill have been accepted at the Second Reading stage, and amendments to the Bill in Committee can only be alteration of detail. There were over 400 amendments proposed. More than 50 amendments to the Bill were accepted or carried.

In some cases the cumulative effect of amendment is such that the nature and purport of the Bill is changed completely. In this case the Bill is usually withdrawn after the Committee has reported. This was not the case so far as the Education Bill was concerned.

There were two noteworthy amendments, which resulted in long debates and divisions being held. The first amendment was that by Mrs. Cazalet Keir who proposed that so far as salaries were concerned the Bill should not differentiate between men and women solely on grounds of sex. The amendment was carried by 117 votes to 116 votes and thus established the idea of "Equal pay for equal work". Mr. Greenwood asked if the amendment, which was carried on March 28th, would be regarded as a vote against the Bill. Mr. Butler indicated that he did so regard it [*Hansard (Commons)* Vol. 398, Cols. 1356-1391].

Two days later the Prime Minister, Mr. Winston Churchill, made the issue of "Equal Pay for Equal Work" an issue of confidence, as the Government was not prepared to accept the principle. After a long debate, the House abandoned the principle by 425 votes to 23 votes. Here was a clear demonstration of the power which the Cabinet wields over the House of Commons on votes of confidence [*Hansard (Commons)*. Vol. 398, Cols. 1578-1687].

The other amendment which provoked some discussion and a division was Mr. Silkin's amendment to Clause 49 to abolish the payment of any fees in Schools. The Bill made education free only in maintained Secondary Schools, and Mr. Silkin wanted to extend the principle to direct-grant schools.

* Standing Committees are appointed annually and these are usually six. Each Committee is rather less than one-twelfth the size of the Commons, but in proportion to Party numbers. It always includes Members who have particular knowledge of, or interest in, the subject. The Committee of the whole House is the same body as the Commons, except that the Chairman of Ways and Means replaces the Speaker and controls the proceedings.

Mr. Butler, however, resisted the amendment, which was defeated by 183 votes *against* to 95 *for*. Once more the Cabinet's authority was clearly demonstrated [*Hansard* (Commons). Vol. 398. Cols. 1271-1311].

Ten new clauses to the Bill were proposed; but only four were accepted and the other six were withdrawn.

An interesting intervention in the debate was that of Mr. D. Eccles (now Sir David Eccles, the Minister of Education), who raised the question of the Building Programme for Schools and expressed the hope that it would receive priority.

There were sixteen days debate on the Committee stage in the period January 28th to May 9th, 1944 [*Hansard* (Commons). Vols. 396-397-398-399].

5. The Report stage.

After the Committee has completed its work on the Bill, the Chairman "reports" it to the House, i.e. he informs the House that the Committee has been through the Bill and has made amendments or not, as the case may be. The Education Bill was reported to the House of Commons on May 11th [*Hansard* (Commons). Vol. 399. Cols. 2114-2138].

6. The Third Reading.

The House usually passes straight from Report stage to Third Reading on the same day, and did so with regard to the Education Bill on May 11th, but the debate continued on May 12th. The rules governing the Third Reading are much the same as those for a Second Reading; the debate is one on general principles and may not go beyond the matter in the Bill.

The Education Bill, 1944, passed its Third Reading without a division.

If the Third Reading is carried the Bill is immediately sent up to the Lords.

7. Procedure in the Lords.

The Bill passes through much the same stages in the Lords as in the Commons.

If the Bill is not amended by the Lords, the Bill becomes an Act without further ado. It is seen no more by the Commons until they are summoned to attend the Royal Commission which affixes the Royal assent to it.

The Education Bill was considerably amended in the

House of Lords, where it passed its First Reading on May 16th [*Hansard* (Lords). Vol. 131. Col. 767].

In the Second Reading, June 6th, the Bill was introduced, appropriately enough, by Lord Woolton, the Minister of Reconstruction. It was generally welcomed by their Lordships in a three-day debate on June 6th, 7th, and 8th [*Hansard* (Lords). Vol. 132, Cols. 7-68, 70-134 and 135-206].

On the Committee stage, which lasted for five days between June 20th and 29th, a large number of amendments were proposed, but only a few amendments were carried. The most important one was the substitution of the term "County Colleges" for "Young People's Colleges" in Clause 41.

On the Report stage, July 11th, a number of further amendments were carried. An amendment to the Constitution of the Central Advisory Council to add the words "as to one third of the members the Minister shall make the appointment after consultation alternately with the President of the Board of Trade and with the Minister of Agriculture and Fisheries" was carried against the Government by 21 Contents to 20 Non-Contents.

The Report stage was continued on July 12th, when three new clauses were accepted (one dealing with the powers of the Minister) and five were withdrawn [*Hansard* (Lords) Vol. 132. Cols. 829-896]. The Third Reading was held on July 18th and the Bill was passed [*Hansard* (Lords). Vol. 132. Cols. 950-982].

8. The return of the Bill to the Commons.

A Bill amended in the Lords comes back automatically to the Commons. The Education Bill did so on July 18th [*Hansard* (Commons). Vol. 402. Col. 34].

The Lords' amendments were considered on July 27th, when most of the amendments were accepted; but a number were rejected, e.g. the amendment to the Constitution of the Central Advisory Council. A Committee of ten M.P.s was appointed to draw up reasons for disagreeing with the Lords (three to be a quorum) [*Hansard* (Commons). Vol. 402. Cols. 919-982].*

* Except for a Money Bill, the Lords have the right to reject a Bill; but they cannot do so indefinitely. The Bill can be passed in the same terms in the next Session in the Commons and then become an Act, provided that the time between the Second Reading in the Commons in the first Session and the Third Reading in the Commons in the second Session is at least one year.

9. The return of the Bill to the Lords.

The Bill, as further amended by the Commons, was returned to the Lords on July 27 [*Hansard* (Lords). Vol. 132. Col. 1184]. On August 1st, the Lords accepted the amendments which the Commons had made [*Hansard* (Lords). Vol. 133. Col. 2].

10. Message of the Lords to the Commons.

On August 1st, a message was sent by the Lords to the Commons.

"That they do not insist on their Amendments to the Education Bill to which the Commons have disagreed; that they agree to the amendments made by the Commons to certain of their amendments; to the Amendment made by the Commons in lieu of one of their Amendments; and to the consequential Amendments made by the Commons to the Bill, without Amendment." [*Hansard* (Commons) Vol. 402 Col 1177.]

11. The Royal Assent.

Both Houses having agreed over every amendment, the way was now clear for the Bill to receive the Royal Assent. The ceremony of the Royal Assent to Bills is a solemn and distinctive occasion. It is invariably carried out by the Lords Commissioners on behalf of the Monarch.

Black Rod is sent from the Lords to the Commons to desire their attendance for the purpose of receiving Her Majesty's Assent to certain Bills. The Commons at once interrupts its business and the Speaker, accompanied by members of the Government and some back-benchers, go to the Bar of the House of Lords.

As the title of each Bill is read by the Clerk, the Royal Assent is pronounced in the Norman French formula which has been used for many centuries. On August 3rd the Education Bill was one of 11 Bills which received the Royal Assent [*Hansard* (Lords). Vol. 133. Col. 114 and *Hansard* (Commons). Vol. 402, 1678].

Thus the Education Bill became the Education Act, 1944.

Topics for discussion:

1. If you paid a visit to the House of Commons, at what stage of a Bill would you make your visit?
2. Do you think that the House of Lords performs a useful function as a second or revising Chamber?

3. Do both Houses of Parliament spend sufficient time and care in passing Bills?

4. Is it desirable to limit the number of Bills introduced and passed in any one Session of Parliament?

5. Do the Whips perform a useful function?

Books for reference and further reading:

The House of Commons at Work. E. Taylor. (Pelican A257. 2s.)

Manual of Procedure in the Public Business. (H.M.S.O. 7s. 6d.)

The English Parliament. K. Mackenzie. (Pelican A208. 2s.)

Our House. A. C. Bosson. (People's University Press. 7s. 6d.)

Our Parliament. S. Gordon. (Hansard Society. 6s.)

An Introduction to the Procedure of the House of Commons.

Lord Campion. (Macmillan. 18s.)

The Point of Parliament. A. P. Herbert. (Methuen. 6s.)

The Purpose of Parliament. Quentin Hogg. (Blandford Press.)

The Law, Privileges, Proceedings and Usage of Parliament.

Erskine May. (Butterworth & Co. 75s.) The standard work—
for experts only.

Suggested Bible reading: Matthew 5. 17-19; Hebrews 7. 11 and 12.

Suggested Hymns: 27, 208, 99.

(b) APPLYING THE ACT

It is impossible here to deal fully with the application of so important an Act as the Education Act, 1944. Only some of the more important aspects can be dealt with, as illustrations of the principle of applying an Act.

1. The creation of the Ministry.

The Board of Education, which never met to dissolve itself, disappeared. Its members were the President, the Lord President of the Council, the Principal Secretaries of State, the First Lord of the Treasury, and the Chancellor of the Exchequer.

The President became the Minister, whose duty it is to "promote the education of the people of England and Wales and the progressive development of institutions to that purpose, and to secure the effective execution by local authorities, under his control and direction, of the national policy for providing a varied and comprehensive educational system in every area" (Section 1 of the Education Act 1944).

Thus it is evident that the Minister has very wide powers.

In fact fears were expressed that they were too great; but Mr. Butler emphasized that he intended the central authority "to lead boldly, and not follow timidly", without in any way jeopardizing the spirit of co-operation in which it had always worked with Local Education Authorities.

The Ministry has a staff of over 3,000 and it consists of three types of officers. The first are the administrative personnel, who are recruited under normal Civil Service procedure. The Permanent Secretary is responsible for the direct administration of the department. Her Majesty's Inspectors form the second group of officers, under the control of the Senior Chief Inspector. Their main task is to satisfy the Minister that schools are being properly organized and conducted in accordance with the requirements of the 1944 Act and the regulations of the Ministry. This function they exercise mainly as advisers and consultants. The third category of officers includes the clerical, secretarial and executive staff, which is needed in a large government department. As well there are a number of professional people, e.g. architects, lawyers, and doctors, who act as professional advisers.

2. The re-organization of Local Administration.

By Clause 6 of the Act, 169 of the existing 315 Local Education Authorities ceased to exist on April 1st, 1945. Why was such a drastic change necessary? Mr. Butler wanted his Act in operation quickly and it was easier to deal with a smaller number of larger authorities, i.e. the 63 County Councils and the 83 County Boroughs, whose Education Committees had to be appointed "in accordance with arrangements approved by the Minister".

A further provision was that there must be included in the membership of the Education Committee not only members of the Council as such, but persons of experience in education and persons acquainted with educational conditions prevailing in the area for which the committee acts. These last two requirements have been met largely by the co-optation of members who are experienced and knowledgeable in education. Generally speaking, the co-opted members are about a third of the number of the whole Committee.

County Councils are the sole education authority in their area, but they had to divide their areas into convenient divisions and had to prepare a scheme for their administration to

which the Minister had to give his approval. Divisional Executives have been established in most large County areas and so ensure a measure of local control and interest in education. The Chief Education Officer, whose appointment must receive the Minister's approval, has the task of co-ordinating and supervising the education service of the area, and controls a staff, both professional and clerical, adequate to the area's needs. The particular framework and organization varies according to the size and nature of the Local Education Authority.

3. The balance of power.

The wide powers given to the Minister under Section 1 raised fears that this would lead to a greater measure of central control than was compatible with the autonomy of the Local Education Authorities. After thirteen years working of the Act these fears have been proved unfounded. There has been a wide degree of discretion and flexibility in the relations of the Ministry and the Local Education Authorities.

Nevertheless the Minister has four main ways of bringing pressure on Local Education Authorities:

(a) The influence of consultation—Local Education Authorities are likely to be convinced by reasonable arguments from the Ministry.

(b) If this fails, the Minister may refuse to pay the grant in proposed Local Education Authority expenditure or threaten to do so. This loss of grant is a strong deterrent, but in some cases Local Education Authorities have borne the cost and have been supported by the rate-payers.

(c) The Minister has powers to give directions to Local Education Authorities, managers or governors in cases where such directions appear to be expedient. Such directions have been issued, and usually the Local Education Authority gives way.

(d) The Local Education Authority may ignore these directions, and the Minister has the power to make an order declaring the Local Education Authority in default in respect to the particular duty which they should have carried out; and to give such directions as seem expedient to him for their being carried out.

Thus the Minister has the final power, but it must be remembered that recognition of the realities of the situation

qualify this power. Local Education Authorities derive their power from the people as much as the Minister does. So the people would decide finally on the points at issue, as the government of the day could be challenged in parliament.

4. The recasting of the system.

Sections 7, 8, 9, 10 and 41 recast our educational system. The most important is section 7, which runs:

“The statutory system of public education shall be organized in three progressive stages to be known as primary education, and secondary education, and further education; and it shall be the duty of the local education authority for every area, so far as their powers extend, to contribute towards the spiritual, moral, mental, and physical development of the community by securing that efficient education throughout these stages shall be available to meet the needs of the population of their area.”

Under the old system there were only two types of education: elementary and higher, the latter including all forms of education other than elementary. Secondary education began at 11 $\frac{1}{2}$ and technical at 12 or 13; while elementary education continued until 14. Thus the two parts overlapped and secondary schools had accommodation for only about 9·5 per cent. of the children eligible by age, and junior technical schools for about 0·6 per cent. Thus for about 90 per cent. of the children attending State schools only elementary education was available. The 1944 Act aimed to put an end to this state of affairs by the creation of three stages:

- (a) Primary—Full-time education under 12, i.e. junior pupils, compulsory from the age of 5.
- (b) Secondary—Full-time education over 12 and under 19, i.e. senior pupils.
- (c) Further—Full-time and part-time education for persons over compulsory school age, and organized cultural training and recreative activities.

The Ministry, the Local Education Authorities and parents all faced many varied and considerable problems raised by the recasting of the system.

5. The development plan.

Probably the most important problem was the production of a development plan after April 1st, 1945. This involved Local Education Authorities in two main pieces of work:

- (a) A survey of all the schools in the area in relation to any Town Planning and Housing schemes that were being considered.
- (b) A calculation of the number of primary and secondary schools needed, how far existing buildings could be adapted and brought up to new standards, and what new schools would be necessary.

In framing these plans all Local Education Authorities had to consider also provision for handicapped children, for boarding accommodation and for children under 5 in nursery schools and nursery classes. These development plans were an exhaustive review in order "to estimate the immediate and prospective needs" of the area and had to be submitted to the Ministry by April 1st, 1946.

When the Ministry had checked over a local plan, and provided that it was not open to objection, the Minister issued a local education order and the work could then proceed.

The Ministry issued new Building Regulations, which laid down general standards to which all schools maintained by Local Education Authorities are to conform. These are minimum standards, e.g. the Regulations do not provide for a separate class-room for each class in secondary schools in view of the provision of practical rooms; but the memorandum points out that a strong case can be put forward for a separate class-room for each class and Local Education Authorities can put forward such a proposal if they wish. In actual practice, since 1949, this has not been possible, as the Ministry imposed limits on the cost per school place. In that year the average cost per place was about £200 and £320 for primary and secondary schools respectively. In 1956 the current cost limits, imposed by the Ministry, are £154 for a primary and £264 for a secondary school place, and Local Education Authorities have to keep within them.

Another vital problem arising from the Development Plan has been the re-organization of schools. In the primary stage, except in case of a one-form entry, infant and junior schools had to become separate; but in some areas all-age schools remain. In the secondary stage the main problem facing Local Education Authorities was whether to keep the secondary modern, technical and grammar schools as separate entities or whether to experiment with comprehensive or multilateral schools. Most Local Education Authorities have kept to the

traditional pattern, but some Local Educational Authorities are experimenting with the comprehensive or multilateral schools.

This different approach to a solution of the problems of the secondary stage has aroused considerable controversy in the educational sphere. There is probably not sufficient evidence revealed so far to justify completely or to condemn whole-heartedly the experiment of the comprehensive or multilateral school.

6. Religious Education.

Two important departures have taken place in religious education. The first is that, although religious instruction and daily collective acts of worship were virtually universal in schools, these had never previously been made statutory obligations. Nevertheless the traditional freedom of the parent in respect of religious education has been preserved.

The second important departure was that of Section 26, that religious instruction shall be in accordance with an agreed syllabus adopted for the school. By the fifth schedule of the 1944 Act, the Local Education Authority had to set up an Agreed Syllabus Conference. In Northumberland this consisted of:

- (a) Five representatives nominated by the Bishop of Newcastle.
- (b) Four representatives nominated by the Free Church Federal Council.
- (c) Seven representatives of the Teachers' Associations.
- (d) Six representatives of the Local Education Authority.

The Conference had six meetings between March 15th, 1945, and June 21st, 1946, when unanimous agreement was reached on all points and recommendations were made to the Education Committee of the Local Education Authority, which gave its approval on September 25th, 1946. This agreed syllabus of religious instruction is based mainly on those adopted by Sunderland and Surrey and is published by the University of London Press (price 2s. 6d.).

Suggestion to Schools for one of the free dates:

Get a copy of the agreed syllabus of Religious Instruction for your own area. See what it contains and spend a free date in discussing three points:

- (a) How far do you approve or disapprove of its contents?
- (b) How far does it provide a good basis for religious education?
- (c) Would you use it in your own Adult School?

Do not discuss these points during this study.

7. Children's Welfare.

Provision for this has been considerably extended in a variety of ways.

(a) The law with regard to medical inspection and treatment has been strengthened; but there is no obligation on parents to accept treatment for their children, which is free.

(b) It is now the duty of a Local Education Authority to provide milk, mid-day meals and other refreshments at schools and colleges maintained by it. The aim was to make provision of milk a 100 per cent. achievement and of meals a 75 per cent. achievement. Probably most children take their milk at School, and well over 50 per cent. have school meals, for which the charge has risen from 5d. to 10d. as the cost of food has risen.

The provision of some 3,000,000 meals a day is a large catering enterprise and every Local Education Authority has to appoint a School Meals Organizer, who is responsible to the Chief Education Officer for the conduct of this important service. The cost of this service, except the cost of the actual food, is, for the most part, a national charge and falls on the taxpayer.

(c) Local Education Authorities are given power to provide boots and clothing for a child who is "unable by reason of the inadequacy of his clothing to take full advantage of the education provided". Grants to parents are based on an income scale.

(d) For the first time Local Education Authorities have to secure adequate facilities for recreation, social and physical training, for primary, secondary and further education pupils.

(e) The most important change is that brought about by Sections 33 and 34, which gave Local Education Authorities the authority to provide special schools for handicapped pupils. Unfortunately there are children who suffer handicaps—physical or mental and sometimes both—which make it impossible to educate them alongside ordinary children.

By Section 33 (2) the obligation of the Local Education Authority was only "so far as is practicable" and some M.P.s

feared that this might be a loophole for inaction. Such has not been the case, as in the period 1948-1954 the number of special schools increased from 530 to 660 and the number of pupils in them from 38,000 to 52,000.

8. The parent's duty.

By Section 36 "It shall be the duty of the parent of every child of compulsory school age to cause him to receive efficient full-time education suitable to his age, ability and aptitude, either by regular attendance at school or otherwise." Thus a far more weighty obligation was imposed on parents than before. Previously all the parent had to do was to ensure that his child, between the ages of 5 and 14, received "efficient elementary instruction in reading, writing and arithmetic". Any elementary school did the job.

The new obligation imposed on the parent is to know or care about his child's capacity or inclinations. This may lead parents to learn more about their children—a general raising of the standard of parental knowledge of childhood and adolescence is a long overdue reform (see Section IV (a), p. 41, for a fuller discussion).

If the parent seeks education inappropriate to the child, his wishes will not be carried out; if he wishes to involve the Local Education Authority in unreasonable expenditure, then the parent cannot have his way.

9. The raising of the school-leaving age.

By the Act the expression "compulsory school age" means any age between 5 years and 15 years, with the further proviso that the Minister can raise the upper limit to 16 years by an Order in Council, when this has become practicable.

It was hoped to raise the leaving age from 14 to 15 by April 1st, 1945; but a variety of causes, e.g. shortage of accommodation, equipment and teachers, led to the postponement of this action until April, 1947.

What do you think are the prospects of raising the upper age limit to 16 in the near future?

10. Finance.

Fees in all secondary schools maintained by a Local Education Authority were abolished on April 1st, 1945. With the abolition of fees, the charges for books and stationery also

disappeared. This raises the important question as to whether Local Education Authorities make adequate provision to cover these items and to enable text-books to be kept up-to-date. The average amount spent in 1954-1955 by all the Local Education Authorities was, for books, just under 7s. per pupil in primary schools and just over 15s. 6d. per pupil in secondary schools. For stationery and materials the figures per pupil, were: 13s. in primary schools and 30s. in secondary schools. Do you regard these figures as sufficient to do the job properly?

The total cost of Education in 1944 was £123,000,000 and it was estimated that the new Act would raise the cost by about 80 per cent. over a period of seven years. For the year 1954-1955 the total cost was just over £380,000,000 or about £8 12s. per head of population.

After the 1944 Act a new grant formula was introduced and its general effect has been that, on the average, the Ministry bears two-thirds of the total expenditure and the Local Education Authorities bear one third. In particular areas the proportion varies considerably. The Local Education Authority's share in some areas may be as high as 70 per cent. and as low in other areas as 20 per cent. Before 1939 the Local Education Authorities bore about half the cost. Thus one important change has been to place a greater share of the burden on taxes.

Topics for discussion:

1. Do you think that the Ministry of Education has "led boldly, and not followed timidly" since 1944?
2. Have we gone far enough in securing a higher standard of children's welfare?
3. Have you studied your local Development Plan? Does it satisfy you?

Books for reference and further reading:

- Education in England.* W. K. Richmond. (Pelican A152. 2s.)
The Education Act, 1944. H. C. Dent. (University of London Press. 1s. 6d.)
The Education Act, 1944. Lady Simon. (Fabian Research Series. No. 90. 1s.)
Education in England. W. P. Alexander. (Newnes. 12s. 6d.)
The New Law of Education. D. J. Beattie and P. S. Taylor. (Butterworth & Co. 21s.)

Suggested Bible reading: Psalm 25. 1-5 and Psalm 32. 8-11.

Suggested Hymns: 62, 1, 165.

(c) CENTRAL AND LOCAL GOVERNMENT

NOTES BY ETHEL SHIELL

1. Introduction.

This study shows, very briefly, and with many omissions, the continuous growth of a closer relationship between Local and Central Government. The change from a simple agricultural community to a highly complex industrial society—with modern scientific discoveries bringing ease of communication, numerous social services, and expanding industries and population—has meant continuous changes in government procedure. The Central Government has assumed more and more control, that is, power, over the activities of Local Authorities.

2. Beginning of central control.

The relationship between Central and Local Government goes back a long way. The Anglo-Saxons had a strong local organization which was used to look after roads and bridges, to keep the peace, and to punish criminals. When the Normans came, with their strong central control, they used the existing local institutions and built up a remarkably efficient system of government. The country was divided into counties which were governed by the freeholders, meeting in the County Court. The Sheriff came as the King's representative, later to preside at the Court, until in the fourteenth century local men were commissioned by the King as Justices of the Peace to maintain law and order, co-operating with the local councils in the parishes. These Justices were largely responsible for the administration of the counties until they were superseded by the County Councils in 1889.

Whatever the changes, there was always this combination of local self-government and central control, which persists to the present day; but it should be noted that up to the eighteenth century local government was a very simple matter, with no local services such as that of education or public health.

3. Methods of central control.**(a) General.**

The form in which any public service comes to be carried on locally seems to follow no completely settled principle, but it is worth noting that practically all powers of Local Govern-

ment possessed by the various Local Authorities have been conferred upon them by Act of Parliament. A Local Authority may be restrained from doing anything which is not specifically allowed to it by Act of Parliament; and on the other hand it may be obliged to carry out functions which are allocated to it by Act of Parliament, as for instance in the Health Service Act or Education Act.

In this way the Central Government has continuous control over Local Authorities.

(b) Approval of local by-laws.

Local Authorities have powers to make by-laws, i.e. supplementary local laws which may be necessary for the good order of the locality, or which provide a system of rules and regulations for the local administration of any Act of Parliament.

Examples of by-laws are those which control the building of dwelling houses to ensure that they are properly erected with enough space, adequate sanitary arrangements and water supply. The local authority can also control by by-laws the licensing of cinemas, theatres and nursing homes and ensure that they are properly conducted, and the testing of weights and measures. But all by-laws, after being passed locally, require the approval of a Government department.

(c) Sanction to borrow money.

When a Local Authority wishes to undertake some large expensive project, such as the building of a new housing estate, the general practice is to borrow the money, so as to avoid a heavy burden falling on the present generation for a benefit which is to last far into the future. The interest on the loan is paid out of the rates. Sanction for borrowing has to be granted by the Minister concerned, and the methods of borrowing and of repayment are laid down by law.

(d) Grants in aid.

Possibly the most important element in the relationship between Central and Local Government is the Grant-in-Aid. In the last hundred years Parliament has gradually provided more and more money out of taxes to help local authorities to fulfil the obligations and requirements laid upon them by the Government in the various Acts to provide better education,

social services, new housing estates, and so on. The rates raised by the Local Authority would not nearly cover the cost, and as these services are for national rather than for strictly local benefit it is thought right that the State should bear part of the cost.

The Grants are paid in various ways—sometimes as a “Block Grant”, that is, a settled amount as a subsidy towards general expenses, and sometimes as a “Percentage Grant”, that is to say the Government pays to the Local Authority a percentage of the Authority’s expenditure on certain services. The grants are paid in respect of police, education, municipal housing, roads, and other matters.

In return for the large amounts paid in grants to local authorities the Central Government reserves the right to see that the services it pays for are carried out efficiently and that the money is spent in the right way. For this purpose Ministers of the various Departments are given the right to supervise and advise local authorities in the administration of an Act, but what is even more important is that they are given powers to make Regulations indicating how certain powers are to be exercised by Local Authorities. In the 1944 Education Act twenty-five sections or subsections empower the Minister of Education to make regulations affecting Local Authorities. This idea of control by a Minister is a recent development, and some people think it leaves too much power in the Minister’s hands.

Furthermore, for some services, Government Inspectors are appointed to report on efficiency, as in the case of Education, Police and Fire Services. Thus the Central Government has literally *bought* the right to regulate and criticize particular services operated by the Local Authority.

(e) District audit.

A District Auditor is a Government official appointed to scrutinize the accounts of a Local Authority. Improper expenditure may be surcharged upon the members authorizing the expenditure.

(f) Regional offices.

An important recent development in the relationship between Local Authorities and the Central Government is the

way in which regional branches have been set up by Government departments and these now share the business of government in the region with Local Authorities.

The Ministry of Labour was the first department to have regional branches, which were developed after the first world war to deal with unemployment. These are now firmly established and permanent.

The Post Office organized a system of Regional Directors in 1932. There the development stopped, till the second World War and the threat of invasion. Regional Commissioners were then appointed to act as Heads of Government for their departments in each region, in case of invasion or other disaster which might make ordinary government unworkable.

The Regional Commissioners were never used for the purposes for which they were intended, but the form of regional organization was found useful and was developed—not in any set pattern, but in a haphazard way to fit the needs of the various departments.

There are at least eighteen Government Departments which have delegated certain functions to a regional office, some of the best known being those of the Board of Trade, Housing and Local Government, Health, Fuel and Power, Labour and National Service, Pensions and National Insurance, Post Office, and the National Assistance Board. You may know of others in your own locality.

4. Present trends.

There has long been general agreement that our Local Government needs reforming, but general disagreement as to how it should be done.

Some years ago a Local Government Boundary Commission was instituted to study the problem, and one part of its report is headed "Causes of weakness in Local Government". Some of the causes listed are:

- (i) Disparity in size, population and resources between individual counties and county boroughs. The weakness of the smaller counties and county boroughs has been one of the causes of the transfer of function from smaller to larger authorities.
- (ii) Concentrations of population and growth of industrial centres. The failure of the government system to

keep pace with the changing pattern of industrial England.

- (iii) Central control. Another result, due, at least in part, to the weakness of the smaller units in Local Authorities, has been increased central control, which, if carried much further, would cut at the root of Local Government.

From the above, it would seem that the country ought to be divided up differently to meet modern needs. The counties as we have them are not all suitable to be units of Local Government; some are too small and sparsely populated (e.g. Rutland), while others are too large (e.g. Lancashire), but any attempt to alter them would be strenuously resisted.

5.- Conclusion.

So the relationship between the Central and Local Government is something which should be studied. We pay our taxes to the Central Government, which uses them to provide national services itself, or for making grants to Local Authorities. Therefore we expect the Government to exercise control over local expenditure. But many people would like to feel that local authorities had a wide measure of discretion in the exercise of their functions. They say that Regulations and Regional Offices should not do the work of Local Authorities.

In running a large business it is simpler if it can be controlled by orders from the centre, and it makes for uniformity, but Local and Central Government are dealing with services for *people*, who may not all want the same kind of planning or building.

Some people even think there should be a reversal of the tendency to create Central Offices to administer Local Affairs, and that Local Authorities should resume responsibility for important functions like planning, public health and building development.

If Local Authorities are really to look after local affairs for us, who are their electors, and not merely to become the agents of the central departments, we should take a great interest in everything that is being done by our council, whether it is one of the larger authorities or one of the smaller. After all, we give the power to our local councils by the rates we pay, and to the

Government by the taxes we pay, and we elect our representatives on both; so we should accept the responsibility of seeing that they do it in the best possible way.

For discussion:

Almost any issue of a daily newspaper would provide a topic for discussion on one or other section in this study; e.g. The Regional Office of the Ministry of Housing and Local Government may have something to say about the lay-out of local housing schemes, or the regional officer of the Ministry of Town and Country Planning may have some advice to offer on the placing of a building on an open space or local beauty spot, and so on. The leader or a member of the School might collect cuttings about such local happenings. This might also stimulate interest in future news.

Books:

A History of Local Government. John J. Clarke. (Herbert Jenkins. 25s.)

Local Government and Central Control. West Midland Group Study. (Routledge & Kegan Paul. 28s.)

Bible reading: Isaiah 9. 2-7; Revelation 21. 10-11 and 22-27.

Hymns: 167, 74.

Preparation in advance is required for the Easter Study: "Power over death" (pages 80-83).

Section V

Economic Power

NOTES BY ERNEST F. CHAMPNESS.

INTRODUCTION

In the first Study we are to consider that form of power which is associated with the things we produce, especially in so far as these form the basis of foreign trade. The rivalries of merchants often become linked with the expansionist activities of politicians, which may lead on to the establishment of the modern power-state; this combination of manifold economic functions with power-politics is often difficult to disentangle. A very brief general survey of some of the varied forms which economic relationships have taken is provided.

In order to give an up-to-date illustration in greater detail, the second Study treats of the oil industry, but it is not possible in the available space to deal at all fully with this important and vast subject. A study of the oil industry will enable us to see economic power in operation, but at the same time the great complexity of this and other modern industries will be forced on our attention. We shall see that sweeping judgements on our subject may be unwise.

To reduce complications references to natural gas, which is often found with petroleum, have been omitted.

(a) IN INTERNATIONAL RELATIONS

1. Interchange of commodities.

The possession of a commodity by one country or district, and the lack of it by another which desires it, makes for interchange, if the other country has anything acceptable to offer in return. Here we have the natural basis of trade, which tends to encourage peaceful relationships and is conducted for the benefit of both parties concerned. Much modern trade is multi-

lateral (i.e. between several countries rather than just two); but that fact does not alter the essential position. Unfortunately relationships of this amicable type are not the inevitable outcome of economic connections. Trade may create jealousies and tensions, especially when it is associated with political ambitions. In history the whole range is covered, from the good merchant—judged according to the traditions of the times—to the undisguised use of force to take what is desired.

It is important to note that in the course of history the tendency has been to use silver and gold as the medium of exchange (i.e. money, currency). The struggles for the possession of these two metals have often been very fierce, for they represented, or were thought to represent, economic power in its most "liquid" form (i.e. easily used or transferred, particularly in times of war).

2. New lands.

A very important date in English history is 1485, when Henry VII seized the throne. At that time even the most learned of his subjects had no knowledge of the Americas, Australia, New Zealand, the Pacific islands and the interior of Africa south of the Sahara Desert, and only a slight knowledge of India, China, Japan and the South Asian islands. About this time the great age of exploration opened out, and with the discovery of fresh lands people went to them to exploit, to settle, to trade.

There were many causes of the movements of the peoples and of trade. The chief one was the pressure of an increasing population, often resulting in an intensified hunger for food. There were others: the wish to possess, or control, certain special commodities—formerly silver and gold, and now, in addition to the latter, oil, copper, tin, etc.; the desire for dominion and glory; the wish to secure greater freedom in religion and government. A new society, once set up, tends to exchange its surplus products for those of the home land. This, of itself, may make for peaceful relationships, but there is also the tendency for the motherland to interfere in the affairs of the daughter societies, which is always resented by the latter.

We must not think that these are problems which had their birth when Colombus first crossed the Atlantic in 1492. Their familiar setting for us started about that time, but the pressure of hungry peoples over-running their frontiers has been with mankind from pre-historic times onwards. Following each new

invasion, fresh trade-relationships have been established and former ones altered.

3. Some illustrations from history.

We propose to indicate briefly a few of the different types of economic relationships which history reveals.

(a) *The Bronze Age.* Before the full dawn of history there was a period called the Bronze Age, when implements and utensils were made of bronze, which is a mixture of copper and tin. Archaeologists have brought to light a few sites where both copper and tin were mined in the same vicinity during the Bronze Age, but many more sites have been discovered which produced either copper or tin, not both. So in order to obtain the two metals necessary for the production of bronze some system, or systems, of interchange must have become necessary between the peoples of distant places, even in those far off times.

(b) *The English wool trade.* During the Middle Ages and for several centuries afterwards the most important article of English trade was wool. In the early times wool was exported from this country to Flanders and was there made up into cloth, some of which was then sent back to England in the finished form. Later, following government policy, the wool was made into cloth here and the latter was exported to Flanders and other lands by our merchants. This long trade connection between England and Flanders based on wool affected political relationships. What happened in the cities of Bruges, Ghent, Antwerp, or Brussels became of importance to the government in London.

(c) *The New World.* The discovery of America and the first stages of its exploitation by the adventurers from Spain and Portugal are not a happy story. Silver and gold were desired, and they were to a large extent obtained, neither by mining, nor by exchange, but by taking them from the inhabitants by force. That was one side of the picture. There was another. Ships carrying treasure to Europe were considered fair spoil to any forces which were strong enough to attack them, even in times of nominal peace. English ships engaged in the work of capturing Spanish galleons. Among those who financed these ships was the English Queen. She readily accepted her share of the profits, but in public she strongly disavowed the actions of her subjects in taking part in these acts of plunder in times of peace

with Spain. It should be added that in the days of Queen Elizabeth there was no distinction made between the private money of the sovereign and what are now the funds controlled by parliament.

(d) *The spice trade.* Until about two centuries ago spices for flavouring and preserving food—and also for hiding its often unpleasant taste—had an importance which it is now difficult to realize. These spices came largely from South Asia, and when in 1497 a passage round the Cape of Good Hope was discovered, the ships of Portugal and Spain, and later those of France, the Netherlands and England, tried to develop the spice trade with the East. Our merchants were mainly concerned with trade, but the situation easily changed. Trade required “trading stations” (ports and centres from which the merchants could operate). These were often obtained by force or by the threat of force. When established, the Companies tended to become involved in the quarrels of local rulers and in the jealousies between European powers. So historically we passed from trading stations to the establishment of more or less beneficent imperialisms, which, of course, included trade in their functions. It is interesting to note that we are now nearly at the end of a very rapid movement away from imperialism and colonialism in Southern Asia; this leaves trade less tied than formerly to what had been the ruling country.

(e) *The grab for Africa.* Great rivalry has existed among certain European countries for the possession of colonies, and by the start of the nineteenth century Africa was the continent where land was most available for this purpose. In Africa, it would seem, the economic aspect of this policy of expansion was of less importance than the desire for prestige and national glory. Trade with Africa is now both varied and important, but most of this development was not envisaged when the colonies were founded. The main items of trade have been, or now are: slaves, gold, diamonds, copper, vegetable oils and uranium. If we go back a century and consider the trade of those days, we shall find that some of this trade did not exist and in some other commodities it was of little importance; an exception must be made in the case of gold. Where climatic conditions are such that European settlement is possible, the economic and political aspects tend to assume greater importance.

4. The interrelation of trade and power.

Modern trade is closely interrelated, and economically the world tends to become one whole, but this closer trade association can increase opportunities for tension. Greater power is put into the hands of governments, which can readily prohibit essential imports, or exports, in order to bring pressure to bear upon any country they may wish to coerce.

Our modern society gives great power to its scientists and technicians. A new process may be able to disrupt the economy of a country, even if it is introduced without any unfriendly intention. For instance, the chief product of Australia is wool. Consider what would be the position of the Australian economy if Terylene rapidly replaced the use of wool.

In our next Study we turn to a consideration of an immense new industry, oil, to see something of economic power in operation at the present time.

Questions for discussion:

1. At what point does legitimate trade become exploitation?
2. How far does trade make for good international understanding?

Bible reading: Deuteronomy 8.

Hymns: 138, 364, 61.

(b) IN THE OIL INDUSTRY

1. The importance of oil.

When the word oil is used in the Bible, the reference is generally to one of the vegetable oils, but in the suggested Bible reading for this Study the reference is to a seepage of petroleum, or rock-oil. It is interesting to note that geologists, when giving guidance in the search for crude oil, pay much attention to the evidence provided by such seepages of oil.

Although such products of crude oil as pitch, tar and asphalt have been known from ancient times, it was not until about a century ago that drilling for crude oil was commenced and the modern oil industry started on its rapid growth. The first product to be developed was paraffin, which was used for the purpose of illumination. Then came the development of the internal combustion engine, which was based largely on petrol—a highly refined form of crude oil. Further, with the invention and development of the aeroplane came the demand for still more highly refined oils. In line with these developments was the production from crude oil of greatly improved lubricating oils. Then came the demand for less refined forms of crude oil for use as fuel in substitution for coal. Much of our seaborne traffic is carried by power generated from fuel oil, and its use is being rapidly extended in industry, especially for power stations. In less than a century oil has become one of the chief sources of power for transport, in particular for rapid transport, and of industrial power. The invention of the jet engine, however, is altering the position, as it is not dependent on a high grade of oil. From crude oil is produced most of our lubricating oils and there are many by-products from its refining which are of great importance for agriculture and industry; for instance, the production of some plastics is based on oil (see the 1956 Handbook, page 43).

Special mention must be made of the large place which oil has in military strategy, from which has arisen the desire to control the sources of crude oil and to refine it in the lands of its use, rather than those of its origin.

Can we imagine a world in which all the oil wells had dried up and there were no further supplies of crude oil? Economically and strategically it would be a very different world from the familiar one of 1957; it is difficult to grasp the vastness of the changes which would follow. The fear of this

happening has been in the minds of those concerned with the oil industry, especially in the United States, and it has been at the root of many of the tense rivalries which have beset the oil industry's development.

2. The nature of the oil industry.

The oil industry is a large scale one, with great capital requirements for all its four main divisions: *Prospecting, Extraction, Refining, Transport.*

In *prospecting* it is generally necessary to drill to great depths to obtain crude oil, in commercial quantities—wells have even been sunk to a depth of nearly four miles. It often happens that when several thousand feet have been drilled, often through hard rock, the oil, which theory suggested *might* be discovered at that depth, is not found, or the supply is too small, or the oil is unsuitable and the work has to be abandoned, involving the waste of much capital expenditure.

When a well has been sunk and a profitable supply of oil from it can reasonably be expected, then arises the question of its *extraction*. Huge derricks have to be erected to work the well and arrangements made for the supply of the necessary labour force. Oil wells are often situated in desert areas, and the life of the workers has to be organized for them by the company—transport, housing, food, water, social services. After all this has been done the well frequently runs dry after a few years' working.

Refining is a vast operation involving great technical skill. (Of necessity, experts play a large part in it.) Crude oil consists of different combinations of hydrogen and carbon which vary from time to time, even in the same well. From this varying mixture the refiner has to produce oils which are suited to his special requirements, whatever they may be, and the refined oils which he produces must be of a uniform character.

From a given quantity of crude oil there is a whole range of possible products and for these there is a varying demand. Part of the refiner's work is to obtain those products from the crude oil in proportion to the demand, within the chemical possibilities and limits of his raw material.

Among the main groups of products obtained from the refining of crude oil are:

Aviation spirit
Motor spirit

Turbo-jet fuel
Paraffin

| | |
|------------------|--------------|
| Diesel oil | Paraffin wax |
| Lubricating oils | Bitumen |

Oil *transport* takes two main forms: by pipe lines—often across deserts,—and by ships (tankers) specially constructed for the purpose. The building of tankers now forms the most important part of the ship-building industry.

From some points of view the oil industry is largely a monopoly, though there is frequently bitter rivalry between the various companies, supported by their governments. The position is that self-interest has imposed a sufficient sense of a common purpose among the big oil companies to fix a world price for oil and to restrict their output where necessary in order to achieve this end.

The structure of the oil companies is varied. The British Petroleum Company (formerly the Anglo-Iranian Oil Company) is owned to the extent of over 50 per cent. of its ordinary shares by the British Government; the Royal Dutch-Shell Group is formed by the very close association of a Dutch company and a British company; the United States companies operating in that country are *supposed* by legislation to be independent of one another. The oil industries of the U.S.S.R., Roumania, Mexico and Burma have been nationalized.

3. The production of crude oil.

The following table gives a bird's-eye-view of the quantities of crude oil produced in the chief oil areas, in millions of tons:

| | 1870 | 1900 | 1920 | 1940 | 1948 | 1955 |
|--------------------|------|------|------|------|------|------|
| United States .. | 1 | 9 | 60 | 183 | 273 | 357 |
| Venezuela .. | | | | 25 | 66 | 111 |
| Middle East .. | | | 2 | 15 | 57 | 162 |
| U.S.S.R., etc. .. | | 10 | 4 | 35 | 32 | 70 |
| Other countries .. | | 1 | 27 | 33 | 31 | 85 |
| World | 1 | 20 | 93 | 291 | 459 | 785 |

From these figures emerge the following facts:

- (i) The newness of the industry.
- (ii) Its rapid development, specially since 1940.

(iii) The contribution of the U.S.A.: in 1955 the oil extracted in the U.S.A. was 45·5 per cent. of the world's supply; fifteen years earlier it had been 63 per cent.

(iv) The increasing importance of the Middle East.

The fact must be kept in mind that most of the oil from the U.S.A. wells is now used in that country, and for her exports of refined oil she largely draws upon crude oil extracted in other countries, in particular Venezuela and the near East.

4. The reserves of petroleum.

How long will the *known* reserves of crude oil last? For an extremely short space of time. There is great uncertainty in calculating the *proved* reserves of crude oil, let alone the *possible* reserves which are considered to be much greater in extent. The following table gives an estimate of the number of years that the proved reserves at the beginning of 1949 would last, at the rate of consumption at that time:

| | |
|--|----------|
| United States (excluding Caribbean Area of U.S.A.) | 13 years |
| Caribbean Area | 15 years |
| Middle East | 76 years |
| U.S.S.R. | 20 years |
| World average | 23 years |

The life of most oil wells is very short (the exceptions are mainly in the Middle East) and the supply of oil has been maintained and increased only by the frequent development of fresh sources of supply and improved methods of refining. We do not know for certain what will be the position of oil supplies in the future. It should be noted, however, that huge deposits of oil-bearing shales exist and also that oil can be extracted from coal, but at present the processes for the production of oil from both these sources are much more costly than in the case of crude oil.

Natural processes making for the production of crude oil are still continuing, but their rate is so extremely slow that this aspect can be disregarded for our present purposes.

5. Foreign concessions.

Except in the United States, most crude oil comes from barren areas in backward lands. The highly industrialized countries require for their economy increasing supplies of oil, while the supply is limited by the great demands of its chief

producer, the United States. Accordingly, oil companies have rushed to obtain concessions for the exploitation of the oil deposits in these backward lands, and behind the companies have stood their governments. If, for any reason, the rulers of a backward land were not anxious for it to be developed, influences such as economic or political pressure or bribery could be brought to bear to speed the desire for progress. As a result the relationships between the concession-hunters and the countries with oil deposits have often tended to be unhappy.

There has been another aspect of importance. As we have already seen, the length of time that the known reserves of the United States would last is considered to be very limited. One oil-prophet had said that the reserves in the U.S.A. would only last until 1940. That he was wrong did not greatly affect the gloomy picture as seen in the U.S.A. of the oil position in that country. On the other hand, it was considered that the reserves in the Middle East would last much longer. In addition, the cost of extraction in the Middle East is much lower than in other areas. This has formed the basis of the bitter rivalry between Great Britain and the United States for concessions in the Middle East. Such rivalry, however, did not prevent co-operation when that served the purposes of the companies or their governments. For instance, a block of British companies operating in the Middle East, etc., are linked with U.S.A. companies, nearly 24 per cent. of the capital being held by the latter.

Problems of foreign concessions have been much complicated by the fear and mistrust of Russia.

6. Who owns the oil?

Is oil the property of the owner of the land under which it exists, or does it belong to the chief of the district, or does it belong to the State? The legal answers have varied with the laws and traditions of the countries concerned. (What is the moral position?) Again, oil merely lying under the ground is commercially valueless. Its value comes into being as it is located, extracted, transported and refined. What should be the true share of these various agencies in the prices of the finished products? Further, much oil is conveyed by pipe lines across foreign territory. What share of the price belongs by right to the country which happens to be between the oil wells, or the refinery, and the port from which it is most convenient to ship

it? These questions indicate how difficult it is to consider such matters as the fair share in the final prices of oil products in simple terms of right and wrong.

It would be interesting to trace the difficult history of oil in Persia, Saudi Arabia, Iraq and Mexico and to contrast it with that of areas where developments have proceeded more smoothly—Venezuela and Trinidad, for instance: but this would carry us beyond the available space. It might, however, be a good subject to investigate on a “free date”.

7. Some benefits and drawbacks.

It is easy to condemn the oil industry for the ruthlessness with which at times it has been conducted, but the industry has also brought great benefits. The immense size of the concerns engaged in oil production has been a factor making for the low prices of petroleum products; these result from the great division of labour and the great efficiency with which the companies have been conducted. This is true in spite of the fact that these companies have worked together to force the price of the more cheaply produced oil from the Middle East up to a world standard.

In discussing the price of retail oil in this country one has to remember that much of what the consumer pays goes to various governments in the form of royalties, dues and taxes. There are the large royalties which are paid to the country of origin and also the payments for pipe-line facilities. Then at this end there is the duty on oil, and the Income Tax and Profits Tax charged to the oil company. In addition, in the case of the British Petroleum Company, over 50 per cent. of the dividend on the ordinary shares goes to the British Government as part owner of the Company.

There is another side, however, to this matter: large sums of money are paid to various foreign governments as royalties for the exploitation of their underground assets which become of value through the technical skill of foreigners and the labour of their nationals. Kuwait, to quote the extreme case, is a barren area of 2,000 square miles with a population of 200,000. The royalties received by the ruler on the oil extracted are rapidly increasing and are now over £50,000,000 per annum, in return for which neither he nor his subjects made an adequate contribution. What is the effect on people who receive large unearned royalties? Much of the royalties is often spent on well-needed public works and improvements, but far from

all of the money is spent in that way. A high standard of living is apt to be created, which is not fundamentally based on the work of the country's inhabitants and which will tend to collapse when the oil wells dry up in due course.

Questions for discussion:

1. Are we justified in using up the natural resources of the world in a very rapid manner, as we are doing with oil?
2. Would our relationship with Persia have been easier, if the British Government had not been deeply involved in the ownership of the Anglo-Persian Oil Co.?

Suggested Books:

- Essentials of Petroleum.* P. H. Frankel. (Chapman & Hall. 15s.) An interesting account of the petroleum industry.
- Oil in the Middle East.* S. M. Longrigg. (Oxford University Press, 28s.)
- World Geography of Petroleum.* Various writers. (Princeton University Press.) Obtainable from a library. A very comprehensive geographical study.
- Lamps of Aladdin.* Hakon Mielche. (Hodge. 15s.) A popular travel book dealing with the Middle East, charmingly illustrated.
- Persian Oil.* L. P. Elwell-Sutton. (Lawrence & Wishart. 25s.) Treats of the history of oil in Persia from a pro-Persian angle.
- The Petroleum Information Bureau, 29 New Bond Street, London, W.1, publishes pamphlets dealing with the oil industry; also charts and other visual aid material, most of which can be obtained free of charge on application.

Bible reading: Job 29.

Hymns: 15, 147, 26.

Section X

The Power of the Trade Unions

NOTES BY PERCY W. DAY

INTRODUCTION

The growth of Trade Unions was studied in the 1956 Handbook. These two studies are concerned with some of the problems which face Trade Unionism to-day.

In this century the Trade Unions have become, in Sir Winston Churchill's phrase, a fourth estate of the realm. They are treated with respect and consulted by the Government on a wide range of subjects. It would be foolish to pretend that the Trade Union movement has neither faults nor weaknesses; but its record reveals that it has strength and flexibility also.

To-day, if we count the families of Trade Union members, more than half the population is linked with the Trade Union movement. How many members of your School are so linked? The whole community is affected by Trade Union activities, from the housewife doing her weekly shopping to those responsible for shaping national policy.

Some Schools, with Trade Unionists among their members, may find these notes are not sufficiently detailed. In others, and perhaps particularly in some Women's Schools, members may feel it wise to make a selection. In this case the following is suggested:

First Study: Concentrate on "The Strike Weapon", with only a reference to the rest.

Second Study: Concentrate on "Productivity" and "The Cost of Living", with references only to the rest.

(a) THE UNIONS THEMSELVES

In this study we are to consider a few—and only a few—of the relations of the Trade Unions with one another. No detailed consideration of any of them can here be undertaken.

1. Collective bargaining and its structure.

In the past decade there has been a great deal of critical reassessment of collective bargaining. Many Trade Unions have been troubled by the conflict between old and new loyalties. Many White Papers and other documents have urged them to ask for wage increases only when these were essential in the national interest, whereas their "class-memories" urged them to get all they could when they could. Their loyalty to the Welfare State, and to full employment as well, was obviously incompatible with the traditional demands for higher pay.

Lord Beveridge had posed this dilemma in his book, *Full Employment in a Free Society*, published in 1944. Since then we have clearly seen the truth of his warning "that sectional wage-bargaining, pursued without regard to its effects upon prices, may lead to a vicious spiral of inflation, with money wages chasing prices and without any gains in real wages for the working class as a whole".

Lord Beveridge himself made two suggestions for dealing with this problem. Firstly, that the Trades Union Congress should formulate a wage policy which would aim at raising wages in step with productivity and possibly increase the wage-earner's share of the national product; secondly, that both Trade Unions and employers should voluntarily renounce direct action in favour of arbitration.

The main forms of collective bargaining, an attempt at ordering the labour market, are to-day threefold:

(i) The settlement of wages by nominees of both sides under the eyes of some nominees of the Ministry of Labour by means of the Wages Council Act and the special Acts relating to road-haulage, agriculture, catering and cotton manufacturing. If no agreement is reached, the Ministry of Labour nominees, from outside the industry, can make an award themselves. The wage orders are binding on all employers in the industry and the area concerned.

(ii) The work of the Joint Industrial Councils, of which the most outstanding are those dealing with the Civil Service (known as Whitley Councils), the local authority services and the building industry. At the end of 1952 there were 128 Joint Industrial Councils.

(iii) Some industries, which are so powerfully organized that elaborate machinery for determining wage-rates is considered unnecessary, carry out direct negotiations between the

Trade Unions and the employers' associations, e.g. the engineering industry. Over the past nine years it is reckoned that 57 per cent. of the wage increases were due to direct negotiations, 19 per cent. were due to Joint Industrial Councils, and 21 per cent. to Wage Councils.

It must also be remembered that the pay of more than half of the 21,000,000 wage and salary earners is determined by a dozen agreements. One single industry, the engineering industry, settles the wage-rates for one-seventh of the whole body.

Two other important factors in collective bargaining are not always recognized as clearly as they should be. The first is the degree by which individual wages may exceed the collectively negotiated wages: this is very considerable at times, e.g. in the engineering industry.

The second factor is the many problems presented by *differentials*. The main differentials are between industries or between occupations. The first one is needed to attract labour into an industry, where there is a shortage of labour, e.g. the coal-mining industry in the last decade. The latter differential is needed to ensure a flow of recruits and a maintenance of standards of above average skill. Surely no wage-increase proposals should be considered without a full realization of its effects on differentials. In recent disputes over differentials there is clear evidence of long-term neglect of this point, resulting in the under-payment of important skilled groups.

Further, if differentials form the framework of a wages structure, they must be clearly defined so that each occupation may have a clear place within the structure. The National Coal Board and the National Union of Mineworkers have made headway in this; not so the engineering industry.

2. The strike weapon.

The right to strike is considered as fundamental by most free societies, but how far have the economic and social conditions of the Welfare State made any difference to the exercise of this right?

It is obviously true that industrial disputes cause more serious loss at times of full employment than in times of unemployment. Perhaps this is a reason why there is considerable concern in the minds of some people about the loss of working days in 1955. In only two years out of the last 25,

1937 and 1944, have higher totals of working days been lost. On the other hand, the high averages of working days lost in the period 1908-1914 and 1919-1925 should allay the fears of pessimists to-day. A more urgent problem is to examine the *causes* of strikes. This is not easy, as the causes of most strikes are notoriously complex. Which of these causes would you consider as explaining the outbreak of more recent strikes?

- (i) Failure of wages to keep pace with price increases.
- (ii) Concern with status.
- (iii) Disputes and jealousies between Unions.
- (iv) Contradictory awards of arbitration Courts.
- (v) Vacillation and delays in negotiations for wage increases.
- (vi) Discontent with official leadership.
- (vii) Ability to finance a strike for a few days from P.A.Y.E. rebates.
- (viii) Memories of past events and struggles, which have marked previous negotiations.
- (ix) The value of the human being, "the dignity of labour".

Do you consider that all these causes are fair reasons for coming out on strike? Or do some of them lead Trade Union members to abuse the right to strike?

Most proposals for reducing loss of working days through strikes can be classified under two headings:

The first is for legal restriction on the freedom to strike, of which the main suggestions are a full prohibition of strikes and lock-outs or a provision that strikes should be legal only if preceded by a publicly supervised ballot. The main difficulty here is the enforcement of such provisions. If the penalty is a fine exacted from the Union, unofficial strikes are not covered, and the result might be to transform all strikes into unofficial strikes. If penalties are enforced on all strikers, would it be possible to punish tens or hundreds of thousands of transgressors?

The second proposal is to alter the machinery for avoiding disputes. Here the difficulty is that we already have such varied and elaborate machinery that it is doubtful if more machinery would make much difference. It should be remembered that the Trades Union Congress has agreed recently that its General Council should have power to intervene as a conciliator in the

early stages of disputes. It is too early yet to form a considered judgement on the ability of the General Council to do this work of conciliation effectively.

3. The closed shop.

Trade Unions which have a strong membership in particular work-places can demand that all the workers be members of the Union, i.e. can impose a closed shop. Employers have usually been obliged to accept this principle, e.g. London Transport in its agreement with the Transport and General Workers Union after the 1937 difficulties.

It must also be remembered that some employers, e.g. co-operative societies and some public authorities, enforce the "closed shop" by requiring all their employees to be members of the Union. The National Coal Board even pays the contributions, deducted from the wages of its employees, direct to the National Union of Mineworkers.

How far is this practice of a "closed shop" desirable? Some would urge that it limits the freedom of the individual. Others consider that in these days of collective bargaining all who enjoy its benefits should be members of the Union which negotiates the wage structure.

What danger is there of undue pressure being brought to bear on workers to join a particular Union? In recent years Durham County Council made a regulation which made extended sick-pay dependent on employees being members of a Trade Union approved by the Council. Certain professional associations, although approved by the County Council, refused to accept the principle of the regulation. After long discussions the matter was referred to an arbitration tribunal, which decided that the regulation was "inconsistent with the voluntary membership of Trade Unions".

The Trade Union movement is alive to the danger to the freedom of Trade Unions of the spread of any form of compulsory Trade Unionism. In the long run they would be weakened by making employers their recruiting agents.

4. Automation and productivity.

Probably this is the most important problem which Trade Unions will have to face in future years. Big changes in methods and organization in both factories and offices are bound to follow the growing use of electronic machinery.

Some Trade Unions, e.g. the Clerical and Administrative Workers Union, have considered this problem and its effects on their members. All Trade Unions will have to do so in the long run.

Questions for discussion:

1. Some people regard the strike weapon as an outmoded one. Do you?
2. How far can the demand for the maintenance of differentials be reconciled with the egalitarian ideas of many members of Trade Unions?
3. Which of the three main methods of collective bargaining seems the best and most just?

Bible reading: Ecclesiasticus 4. 4-12.

Suggested Hymns: 124, 10, 49.

(b) THE UNIONS AND THE COMMUNITY

Members of Trade Unions are only a minority of the community; but the activities of Trade Unions can have important effects on the community. A few of these problems will be studied in outline here.

1. Productivity.

There can be no doubt that in a full employment economy constant long-term improvements in the standard of living can be secured only if the average output of each individual keeps increasing. This fact makes it more than ever important that the Trade Union movement should play its part in helping to raise efficiency and productivity in industry.

That the Trade Unions are doing their part in this vital matter cannot be doubted. There is nothing new in Trade Union awareness of the importance of increasing productivity. Discussions with employers on this matter were held in the 1920s and the 1930s. (For the part played by Ernest Bevin, see the Study Handbook for 1954, pp. 122 and 123.)

During the second world war both employers and Trade Unions co-operated in Joint Production Committees with the aim of increasing productivity. Since the war a number of teams from various industries, drawn from both management

and workers, have visited U.S.A. to study production methods and problems there under the auspices of the Anglo-American Council on Productivity and have issued valuable and stimulating reports.

Productivity Councils have already played a useful part in raising production and can play an even more important part in the future. Joint consultation in Consultative Committees can also help to increase productivity, e.g. in the 1956 railway wage settlement it was agreed that there should be joint consultation on specific aspects of operational efficiency.

Whether joint consultation always increases productivity can be open to question. The consumer, i.e. the community, is interested in abundance at low prices; but, while this abundance may increase the total welfare of the consumer, the price which he is willing to pay may be such that the revenue of the producers will fall short of their costs. Self-interest, therefore, dictates regulation of output or price to ensure a given level of income for producers.

Most of the so-called restrictions are the subject of joint agreement between employers and Trade Unions; but, if relationships in a work-place are good, there is reason to believe that, given an intelligent use of joint consultative techniques, and with better planning, many demarcation troubles could be avoided and production speeded up—an important point in view of the growth of automation.

These "on the job" committees are probably improving considerably in the work which they do; there is a vast structure of consultative or advisory machinery at national, regional and district levels, whose agenda and discussions are sufficient evidence of the part they play. Two such important bodies are the National Production Advisory Council on Industry, under the chairmanship of the Chancellor of the Exchequer, and the National Joint Advisory Council at which the Minister of Labour discusses with employers and Trades Union Congress representatives questions affecting industrial relations.

All this machinery places a considerable responsibility on the Trade Union movement, which it recognizes and accepts, for providing technical training for union officers and work-place representatives so that they can talk on equal terms with management and offer competent advice. In the last five years a large number of key Trade Union personnel have received some form of training in production techniques.

This raises, of course, the important question of Trade

Union finance. In future will the Trade Unions be able to bear the increasing cost and burden of providing this costly training for their officials? It is noteworthy that the American Trade Union movement is much more alive to the value of this training and more ready to negotiate with employers in this matter.

2. The cost of living.

As was seen in the preceding section, the community's main interest in productivity is the provision of abundant supplies at a low price; but the Trade Union attitude is the regulation of output or price to ensure a given level of income for producers.

This clash of interests has an important bearing on the cost of living. The facts adduced in the White Paper, entitled *The Economic Implications of Full Employment* (Cmd. 9725), make it clear that Britain has not yet succeeded in combining full employment and stable prices, but can achieve them both if certain conditions are fulfilled. "The solution lies in self-restraint in making wage claims and fixing profit margins and prices so that total money income rises no faster than total output."

Management and labour are called upon to contribute to a sustained increase in productivity.

In the last nine years prices have risen 50 per cent.—a rise greater than that in any other decade of peace in the past hundred years. Only one-third of this rise was due to rises in world prices or the price of our imports—the other two-thirds were due to increased home costs, which are explained by the fact that output had gone up by 20 per cent., but the income of workers, managers and shareholders had risen by 90 per cent.

Does not our experience in the last decade suggest that we must all exercise a measure of restraint in seeking higher wages? At the same time greater productivity is necessary to bring about a fall in prices. This again is a task for both management and workers.

To-day few economists would maintain that there was no link between wage levels and the problem of inflation. It does not follow, of course, that a rapid rise in wages is the sole, or even the main, cause of inflation; but there is no doubt that it is one cause.

To check inflation there seems to be a choice of two

courses before any government. Either it can cut down the rate at which it injects money into the economic system by its budgetary and monetary policy, or it can impose a system of direct controls over wage determination.

The advantage of the first method is that there need be no direct interference with the system of free collective bargaining; but it would seem that the price to be paid for a steady price level and free collective bargaining is a degree of unemployment, fluctuating between 1 per cent. and 3 per cent.

Is the Trade Union movement prepared to accept this risk? Would popular opinion also support such a policy?

The second course, that of wage determination by means of decrees of some national wages board or governmental regulation, has so far been opposed by the Trade Union movement. Profits, too, would have to be regulated and prices controlled by governmental orders. The grave disadvantage of this course is that it involves the destruction of free collective bargaining. Further, it is doubtful if it would secure the approval of the Trade Union movement or win general popular support.

3. The nationalized industries.

Eleven years ago a policy of nationalization of some of the key industries was commenced with general approval in the hope that it would lead to a more friendly atmosphere in these industries and greater output and productivity. How far have these hopes been fulfilled?

Some of the workers in these industries hoped that workers' control of the industry would be established; but this has not been the case. In fact the Trade Unions have hesitated to accept any share in responsibility for the conduct of nationalized industries, even though the employer is a non-profit making agency set up by the State. Trade Unions are not represented on the Boards of the nationalized industries—in fact the Trade Unionists who sit on the Boards have been required to renounce their active Trade Union connection. The Dock Labour Board is the one exception.

The Trade Unions are consulted, but the decisions taken are those of the Board. Thus there is a definite demarcation line between the workers and the employers. This may possibly break down in the years to come, for the line between bodies concerned with collective bargaining on the one hand and with joint consultation on the other hand is an unreal one. Does this

definite demarcation between workers and employers explain the considerable discontent that has shown itself in the mines and on the railways since nationalization?

Joint consultation, if it is to mean anything real, is bound to turn by stages into collective bargaining and to take shape in agreements between the Trade Unions and the Boards. Both these bodies will ultimately have to share responsibility for carrying out these decisions. This is one of the vital questions which Trade Unions concerned in the nationalized industries must face in the future.

A more immediate problem in the last decade has been the demand which Trade Unions in these national undertakings have put forward for improved wage-structures and conditions. There is little doubt that the Boards are less reluctant than private industry to accept these demands, particularly in the coal-mining, gas and electricity undertakings. In all these cases the high wages paid have increased costs of production, which in turn have been passed on to the community in the shape of higher prices.

On the other hand the transport workers have not done so well and there is little doubt that the discontent on the railways in recent years is due to this fact.

Another problem which has to be faced is the possibility of differences between the Trade Unions and the National Boards developing into a conflict between the Trade Unions and the State. Such a state of affairs could develop if each body held different and conflicting views on such questions as the wages structure, conditions of employment, length of paid holidays, increased productivity and future policy. This could lead to consequences disastrous to the community as a whole.

4. Political influence.

It is just over a hundred years ago that a Trade Union, the Amalgamated Society of Engineers, put up one of its members, William Newton, as a candidate for the Tower Hamlets constituency with the object of securing representation in Parliament "to provide by law that capital shall be just to labour".

Ever since then the Trade Unions have played an increasingly important part in politics and have financed and supported a large number of parliamentary candidates. That most of the candidates are members of the Labour Party is due largely to the fact that the Taff Vale judgement of 1900 was regarded by all Trade Unions as a threat to their existence.

The Trade Union movement's influence in the Labour Party is due mainly to their financial support; but it should be remembered that not all Trade Unions are affiliated to the Labour Party. Only 92 of the 184 Trade Unions affiliated to the Trades Union Congress are affiliated to the Labour Party and even in these 92 Trade Unions some members contract out of paying the political levy. At the 1956 Easter Conference of the Association of Engineering and Shipbuilding Draughtsmen concern was expressed at the decline in the number of members contributing to the political fund. It had fallen from 56.2 per cent. in 1954 to 48 per cent. in 1955. (The recent figures for the chief Trade Unions are given by Cole, Appendix 6, p. 301).

The Trade Union movement has influenced the Labour Party considerably by the type of Trade Union M.P.'s who have held positions of high influence in Labour Cabinets and the Executive of the Labour Party. It is interesting to note that the General Council of the Trades Union Congress and the Executive of the Labour Party hold their monthly meetings at the same time—10 a.m. on the fourth Wednesday in each month. This preserves the complete independence of the Trades Union Congress and the Labour Party.

In the broad national political sphere the Trades Union Congress has played an increasingly important role. Its main object still is to safeguard the rights and interests of Trade Union members; but it is now prepared to ensure that its views are heard in matters of social and economic progress as well as on international affairs. Of recent years the government has felt it wise and politic to consult the Trades Union Congress on economic and industrial problems and to explain to the Congress some of the more important aspects of its budgetary policy.

In the sphere of local government the Trade Union movement is very active, and many Trade Unionists take a vigorous and useful part in local government. The fair wages clause is now accepted as essential to all contracts allocated by local authorities. Trade Unions play an active part in securing higher wages and better working conditions for their members who are in Local Government employment.

Questions for discussion:

1. Why has Trade Union influence in the Labour Party been mainly on the less radical and progressive side?
2. Would you agree with Sam Watson's statement that "It

can be claimed with modesty that the trade union movement in Britain has used its unrivalled power with vision and sanity"?

3. There can be a clash of a person's interests as between membership of the community and membership of a Trade Union. In such a case, which interest is the more important?

Book list:

British Trade Unionism. A. Flanders. (Dobson. 2s.)

An Introduction to Trade Unionism. G. D. H. Cole. (Allen & Unwin. 18s.)

Trade Unions in the New Society. H. J. Laski. (Allen & Unwin. 10s. 6d.)

Trade Unions and the Law. Vester and Gardner. (Methuen. 7s. 6d.)

Power in Trade Unions. V. L. Allen. (Longmans. 25s.)

Industrial Democracy and Nationalization. H. A. Clegg. (Blackwell. 9s. 6d.)

Two recent pamphlets are recommended:

The Trade Unions. Sir Frederick Leggett. (Published by the *Sunday Times*.)

The Political Quarterly. Special Number. Trade Union Problems. January-March, 1956. (The Turnstile Press, Ltd., 10 Great Turnstile, London, W.C.1. 7s. 6d.)

Bible reading: Isaiah 65. 17-19 and 21-25.

Suggested Hymns: 170, 27, 38.

Preparation in advance is required for the Christmas Study: "Power laid aside" (pages 80-81 and 243-245).

The Liberal Ideal

NOTES BY HELEN CLARK

In modern times the study of "Power in Politics" is inevitably a study of increasingly large combinations, power blocs, and so on. This is so even when we consider (as in the two preceding studies) the power of the Trade Unions. Yet the basis of political power is the individual. In the present study, therefore, we consider a political *ideal* which places its greatest emphasis on that fact.

The terms Liberalism or the Liberal Ideal, as used in this study, do not refer to a political party, which is only of modern origin, but to the aspirations of men of all ages who have worked that mankind might be free.

1. The basis of Liberalism.

The basis of the Liberal Ideal is the infinite value of individual personality. Ultimately the state is dependent on the character of its people and on the fullest development of each individual's ideas and capacities. From this belief is derived a love of liberty and a belief in equality which would break down the barriers of race, colour, class or creed. It is Liberalism which struggles against every manifestation of social and economic discrimination, arrogant imperialism and self-centred nationalism and which demands for every citizen equality before the law.

2. Fundamental liberties.

While political and social liberty are essential features of the Liberal philosophy, economic liberty also has its place. There is a constant interaction between the political and economic sides of life, since economic liberty is essential for healthy political life.

For economic liberty to be achieved there must be freedom from want, from poverty and from mass unemployment. Mankind needs food and shelter to maintain life; those who control these resources wield enormous power, which can

be used both to enslave individuals and to coerce governments. Though freedom from want has been acknowledged in modern society as a fundamental freedom, there is a second freedom which is not generally recognized, namely, freedom from oppression by those concentrations of economic power that have developed in the last century: concentrations which have arisen through the necessity to organize industry on a large scale.

3. The place of Parliament.

When the King was responsible for the making of laws and for their administration, the liberty of the subject was endangered by the whims or caprices of the ruler. In such a society the liberty of the subject could be guarded by a limitation of this arbitrary rule. In England Parliament became the spokesman of the people in the struggle to limit the power of the Crown. As Parliament grew more influential the powers exercised by the Crown were gradually transferred until now the main authority of the State is vested in Parliament. Hence the modern Parliament inherits a dual function, the protection of the liberties of the people and the exercise of the authority which it had previously found oppressive. It is through the exercise of universal franchise that the individual can maintain an ultimate control over the vast powers of Parliament. Political responsibility is thus thrown on to each individual. However, even parliamentary democracy has its dangers; for as John Stuart Mill said: "The 'people' who exercise the power are not always the same people as those over whom it is exercised; and the 'self government' spoken of is not the government of each by himself, but of each by all the rest. The will of the people, moreover, practically means the will of the most numerous of the most active PART of the people; the majority, or those who succeed in making themselves accepted as the majority; the people, consequently, *may* desire to oppress a part of their number; and precautions are as much needed against this as against any other abuse of power" . . . "in political speculations 'the tyranny of the majority' is now generally included amongst the evils against which society requires to be on its guard."

4. Interaction of economics and politics.

The struggle for liberty in the political sphere has been influenced by the control of economic power, and even

Parliament itself cannot escape the pressure of economic factors.

During the Middle Ages the land of England was mainly owned by the Crown, the barons and the church; in an agricultural society these great landowners controlled the nation. Gradually the balance shifted, the merchant grew in wealth and power, the serf was liberated and the liberties of the people were gained mainly by the small freehold farmer and the craftsman and merchant of the city. During the nineteenth century the introduction of machinery at first served to strengthen the influence of the middle classes; their desire to run their business enterprises without interference led to what is known as "laissez-faire" liberalism. This era was marked by the minimum of legislation in economic affairs, although the social evils which went with it rapidly invoked action to mitigate the distress of the industrial worker.

At the present time the amalgamation of industry into large combines has put great economic power into the hands of a few, and to gain power the industrial worker has combined into trade unions. The capitalist seeks, through Parliament, to maintain the *status quo* and so retain his position; the worker attempts to raise the standard of living through higher wages, but, realizing that this does not give him economic control, he seeks through nationalization to gain power by placing industry under State direction. The result has been that industry is the sphere of conflict, and it is through the political system that these two pressure groups seek the means to advance their own interests. Thus Parliament reflects the struggle between employer and employed.

When economic power and legal authority are united there is grave danger of the development of an authoritarian regime. Individuality tends to be mistrusted by the holders of power, as the individual may desire to change existing conditions; hence the coercive legal authority of the State will be used to suppress individuality. We have seen this at work in the Fascist States before the war where big business interests made common cause with the government, and under Communism where a centralized economy of nationalized industry is linked with the legal authority of the governing class.

5. The individual and the modern social order.

In the complex modern situation the Liberal still places his trust in the individual. He believes that the ultimate safeguard in the economic sphere must be the dispersal of economic

power—that is, the ownership of the means of production—in the same way as the ultimate safeguard in democratic government is the freedom of the individual as exercised in the universal franchise. While rising wages, increased pensions and state allowances may raise the standard of living, they do not disperse the control of economic power and they do not release the individual from economic dependence. Furthermore, the individual should not delegate this responsibility of ownership to any group, whether public or private, any more than he should delegate his political vote; for the former is his assurance of economic liberty just as the latter is that of his political liberty.

Economic power may be distributed to the individual in a variety of ways, such as personal savings, co-ownership of industry, the effective destruction of monopoly and the reforming of inheritance laws to provide an incentive to the voluntary dispersal of large estates.

6. Conclusion.

Freedom is not easy to gain or to hold. There are many reasons why individual liberty is curtailed and as many ways in which liberty is suppressed: lack of education, such as illiteracy, may put one man at the mercy of another; suppression of knowledge or coercion in thought will force men into ignorance and false judgement, as in totalitarian states or in mediaeval Europe; fear, either personal through forms of blackmail or national in the instance of war, will make men willing to suffer domination. Constant vigilance is needed if society is to maintain and extend its freedoms, but the struggle is worth while. As Salvador de Madariaga states:

“True liberals believe that man is spirit and body, but that it is by the spirit that he is man. They assert that political standards must recognize the primacy of the spirit. They affirm that all creative work and all moral decisions are the outcome of free individuals in a free society. And they feel that, just as in a ship the bow is neither right nor left but in the middle, so Liberalism, though equidistant from the right and from the left, is the most advanced part of political thought, the bow of the ship of State.”

Questions for discussion:

1. Can personal liberty be reconciled with a totalitarian system of government?

2. Why are great concentrations of economic power dangerous, and how can the individual be protected from them?

3. Is it possible to disperse ownership of wealth in an age of large-scale industry? If so, how?

4. Is wholesale nationalization a healthy antidote to the threat of privately owned monopoly?

Books:

On Liberty. J. S. Mill.

Article on "Liberalism" in *Encyclopedia Britannica*. Ramsay Muir.

Essays with a Purpose, part 1. Señor Salvador de Madariaga.

Bible reading: Psalm 15.

Hymns: 203, 125, 217.

PEOPLE MATTER

Section I

Introductory Study

This book seeks to establish the worth of every human being, and his need to realize his significance—to himself, to his friends, to society, to the future, and to God. Such an awareness gives him dignity and status in the scheme of things. These in turn confer upon him responsibilities and duties.

To all Chairmen and Secretaries

At the first meeting of your School in 1961, get your School to discuss (and reach answers to) as many as possible of the following questions (the selecting of them is left to you):

1. Are you interested in other people? If so, is it an interest in them *for their own sake* or merely because they affect your own happiness or unhappiness in some way?

2. How much do other people's lives matter (so far as you can judge and put it into words) to:—

- (i) School-teachers
- (ii) Shop-keepers
- (iii) Politicians and statesmen
- (iv) Research-scientists
- (v) Doctors
- (vi) The B.B.C.
- (vii) Newspaper proprietors and editors
- (viii) Landscape painters
- (ix) Magistrates
- (x) Missionaries.

3. Here are two views of human life: "nasty, brutish and short" (Hobbes); "sons of God" (the New Testament). There is a good deal to be said for either of these views. To which does your School lean? Can you give any convincing evidence in support of that view?

Close your School discussion by having read aloud (in a clear and audible manner) the following paragraphs, which explain why what is in this Handbook has been put there.

(N.B. *At the end of the year it is suggested that your School should look once again at some of these questions in retrospect. With this in mind a "Free date" is suggested for December 31st.*)

In *Section II* of this book the sociologist and the note-writer help us to see the ordinary run of people as they reveal themselves in leisure-time pursuits. Pursuits which are common are indicated. The studies are primarily factual but the activities observed are those of persons whose worth we are concerned to affirm. Because of this, some evaluation is attempted.

Section III declares leisure to be a human right and deals historically with its importance as a factor in modern life. The "civilized" man must have it. Nevertheless ordinary people may be exploited by the means offered. How can they be protected and protect themselves? They are important.

Section IV looks at some newspapers from this angle, newspapers that may protect or manipulate unfairly or unworthily. There are, of course, degrees in this matter. A study of a newspaper "king" follows.

Section V looks at the ordinary man as he was revealed in the early novels of H. G. Wells and particularly in the lovable character of "Mr. Polly"—victim of poverty, ill-educated, tied by economic chains and bewildered by the rich, the clever and the unscrupulous exploiters. This section looks also at the background of "Mr. Polly", both in Wells' early life and in the contemporary historical scene.

Section VII deals with the progress which has been made towards greater equality in educational opportunity. Nevertheless social problems are involved in deciding educational systems. What kind of education can help towards resistance to the deteriorating effects of "mass culture"? There is the need to understand the difficulties involved in such resistance both for teacher and child. Possible unhappiness may come from a divorce between a child and his environment. From the point of view of the theme, how should the dilemma be resolved?

Section VIII deals with the "Problem of Suffering", a problem so bewildering and baffling to so many. Is there a way through it? What enlightenment is to be found in "The Book of Job", a book interesting also for its own sake?

Section IX has an obvious place in the book, dealing as it does with the provision made for Television—with all its possibilities for genuine enrichment and its dangers in manipulating unfairly the minds and feelings of inexperienced and immature folk. These folk matter.

Section X moves from the Television screen and the Cinema film to the actual encounter of mind with mind in the life of a good group. It should show how the experience of a good Adult School can confirm in its members a sense of personal worth.

The growing importance in world affairs of the New China is acknowledged in this book by the four studies which compose *Section XI*. Some leading questions are posed, including that of the admission of China to the United Nations.

What is happening to the landscape around us to-day is becoming a matter of increasing concern to those who love the countryside. Do present-day inventions and developments necessarily serve our best interests? *Section XII* examines some of these problems and suggests what needs to be done about them. Although there is no direct connection between this subject and that of *Section XIII*, there is a natural sequence between the two, and it is well for us to be reminded how vital are our water supplies and how precarious they might become.

Ibsen's play "An Enemy of the People", which is by mere coincidence concerned with a water supply, poses for us in *Section XIV* a situation in which the interests of the community are seen to conflict with the interests of a limited group. How should such conflicts be resolved?

The enduring worth of each individual life has been understood to meet a fundamental challenge in the teaching of Buddhism. Whether or not this is so should become apparent in *Section XVI*, which is devoted to that subject. These studies have been asked for on several occasions.

Sections XVII and XX, dealing with people who in different ways are in difficulty and distress, must claim attention in the book. The call of the mentally ill, and of the prisoner during and after sentence, must be heard. They have especial need to have their confidence restored, and to feel needed and of worth.

The life of Wilberforce was notable chiefly for his achievements on behalf of human beings who had for so long been exploited by others, and it appropriately receives attention in this book (*Section XVIII*).

The purpose of *Section XIX* is obvious and sets out in outline the teaching of some other religions about man's ultimate worth, but deals mainly with the Christian doctrine.

The work of the United Nations for under-privileged persons provides something of a climax to studies on the theme of this book. The Declaration of Human Rights and the U.N. Specialized Agencies represent human achievements in the service of others and we cannot know too much about them (*Section XXII*).

As always there are studies in the Arts—this time of the Norwich landscape painters (*Section XV*) and of Sir Jacob Epstein (*Section XVIII*); and the study of some Negro Spirituals (*Section VI*) is also likely to be welcomed.

Section II

People and Their Interests

NOTES BY DOUGLAS B. BALCHIN

The aim in this Section is to find out some facts about people's interests and spare-time activities. How do people spend their evenings? What does the housewife like to do with her spare time if she has any? Of course we can all give some sort of answer to these questions, but we may be surprised by factual information about the popularity of certain occupations, and by ways of living different from our own.

Note on Method:

The notes are suitable for reading aloud to the group. The subjects indicated "for discussion" can be omitted at a first reading, or at least the discussions can be deferred until after the notes have been read through once. The leader should be familiar in advance with the subjects of the later sections of the handbook, in order that he may suggest deferment of discussion of topics more appropriate to the later sections. A written summary of the conclusions reached in each discussion would be useful at later meetings.

Sources of information are indicated in brackets, e.g. (Ref. A), the references being to the books listed on page 18; these books are useful for background reading.

(a) YOU AND YOUR INTERESTS

You are a man of 50, somewhat discontented with your work and your wife? Or a girl of 20, who enjoys various experiences but is puzzled by some things? Or a happy and busy young wife, or a young man of quiet interests, or an angry young woman? Or perhaps you are an overworked mother, or a middle-aged spinster, active but afraid of loneliness? The list of "types" is almost endless.

Why are people so different? How can I find a more exciting and satisfying interest? These questions are the kind

we can discuss better if we know something about other people's lives. Some true life stories, therefore, are given below. They are taken from a book (Ref. A) which records accurately and objectively the case histories of a number of people.

For discussion:

1. When you are thinking about someone whose ways are vastly different from your own, how can you avoid incorrect and unfair judgements? (*Notes: "Being objective" means being factual without influence from one's own feelings and opinions; to be "shocked" or envious or to defend one's own way of living too sharply might make objectivity difficult. An objective examination of the lives described below would find some happiness, some selfishness, some social co-operation, and so on, in each person, but it would not use words like "right" and "wrong".*)

Here are the case histories:

Miss N. is a manicurist in a man's shop. Aged about 25-30, plump and quite attractive. Is expected to make herself pleasant to customers. The shop has an exclusive clientèle and Miss N. receives many strictly dishonourable proposals. She goes off occasionally for a week-end or a night with one of the younger or more important customers. She thinks nothing of it; it is a normal part of making herself pleasant and she enjoys it.

Miss N. lives with an elderly mother and is her main support. She hopes to marry but would only marry a man who would let her mother live with them. "The poor old thing hasn't got many years. I'm not going to shorten them by leaving her."

Miss N. is intelligent and amusing. Quite well read. Gambles on horses "for fun". Is fond of old people and has a regular visiting list to each of whom she devotes an evening every five or six weeks.

Keen on cinema and theatre, not on dancing; drinks a good deal and smokes in moderation; not interested in religion.

Mr. K. is an unskilled worker in a factory. He is married with two children. For Mr. K. the chapel is the twin centre of his life with his home. He is one of the most intensely religious men the investigator has ever met. He does a good deal of voluntary work for his chapel and occasionally goes to other chapels to preach. He is an uneducated and extremely simple man but the example he sets is always good. Naturally he does not gamble or drink. He is not promiscuous, and he smokes only in strict moderation. He visits the sick and old, and to the best of his power helps everyone in need. He is the sort of man who would undoubtedly help to raise the tone

of a factory. Is devoted to his family, and is striving to ensure a good education for them.

Mr. F. is a bus driver, aged about 35-40, married, with one child to whom he is greatly attached. Is not promiscuous sexually as he says he has a nice home and all the money he has he likes to spend on it. Does not bet on horses but does a football pool coupon regularly which he says is not gambling. He gets a bit of fun and excitement out of it, and if he wins a bit, as he says he has done a few times, the money goes straight into his child's savings account. Would like to win a big prize for the child's sake, but as for himself he is absolutely happy. Drinks occasionally and smokes in moderation. Makes his own cigarettes. Never goes to church. When asked why not, first said "not interested", then added, "And blimey, just look at the ——— parsons".

Mrs. Y., aged 45-50, is the wife of a fairly successful professional man. They live on the South Coast and are childless. Mrs. Y.'s interests are entirely social and sporting. On a fine morning she plays a round of golf, or meets her friends for coffee. She lunches out, plays bridge or golf most afternoons, and is always dressed for dinner by the time her husband returns from the city, ready to give him a cocktail before he dresses. They often dine out or have friends to dinner. . . . Mrs. Y. reads all the fashionable novels, the society papers and the *News of the World*. Apart from bridge, she does not gamble. Smokes and drinks very heavily . . . Mr. Y. is a fourth husband, and was his wife's lover before he married her after a double divorce. Mr. and Mrs. Y. are fairly frequent attenders at church, but appear to have no dynamic beliefs, thinking rather that going to church is the right example to set the working class. Mrs. Y. is superstitious to a quite unusual degree.

Mrs. Z. is a married woman of about 37-40, working in a large charitable organization in a fairly important secretarial post. She is efficient, interested and anxious to further the work of the charity. Her husband is a doctor, and between them they are quite well off. Mrs. Z. is not a churchwoman as she believes the Christian dogma cannot be sustained in the light of modern thought. She is, however, keenly anxious to spread the Christian ethic, which she regards, on the whole, as the highest point of human vision. Mrs. Z. says that she believes that within limits of moderation there is some value in sexual promiscuity before marriage as it develops personality and helps to ensure a wise marriage. She is, however, vehemently opposed to it after marriage. She is a keen theatre- and cinema-goer. Does not gamble (except office sweepstakes) but doubts whether there is as much harm in gambling as moralists

maintain. She thinks gambling is silly but not nearly so grave an evil as, say, selfishness or nagging.

Mr. N. is a doctor. He has a busy general practice and is most conscientious, although he is regarded by his patients -- most of them working-class—as being rude and abrupt in his manner. He is married, with two children, and is devoted to his home. He was promiscuous before marriage, but not since. Too busy for gambling, or for any recreation except sitting and resting. Is even too busy to read as many medical publications as he should, and says, "God help any really sick man I or any other G.P. have to treat." Says he doesn't know whether he is an agnostic or an atheist. At any rate he knows that he doesn't believe Jesus was divine and doesn't believe the Bible is any more true than Old Moore's Almanack.

Mrs. R. is about 30, an attractive but rather hard-faced blonde. She is married to a man who is always about to make a lot of money but somehow never does, although he is in regular employment. In consequence of her husband's low earning power, Mrs. R. works full-time in a factory. She rises at 5 a.m. each day from Monday to Friday, does an hour's hurried housework, leaves home at 6.30 a.m., and gets back about 5.30 p.m. On Saturdays she does the family washing and on Sundays cleans the house. She grumbles a moderate amount, particularly about the early hour at which she has to get up, but quite enjoys factory work as it is companionable without responsibility. She has a daughter of 6 who is given breakfast and sent to school by her husband, and whom Mrs. R. hardly sees except at week-ends. Mrs. R. is bitter about her husband gambling on horses, and she says he sometimes loses her earnings as well as his own. She doesn't mind him doing a football coupon as it is harmless and she is very glad he is not attracted by greyhound racing. Mrs. R. and her child are neatly dressed. The investigator saw the child sitting on the pavement waiting for her parents outside a public house where Mr. and Mrs. R. have a few drinks together every Saturday evening. Despite the worries about money and gambling, Mrs. R. is devoted to her husband and they seem an affectionate couple. Mrs. R. has absolutely no religious beliefs. She looks forward to her annual holiday as the greatest treat of the year, but even then is unable to rest or go away as she has the house to look after. Nevertheless always manages two or three day-trips by coach to the seaside.

For discussion:

2. Do you think that similar case histories could be obtained in your part of the country?

Matters of fact

In order to find out whether the interests of the people described above are rare or common, we can turn to other types of survey. (See page 45 of the 1960 Study Handbook for some information on the design of surveys of this kind). The results quoted here are believed to be representative of the people of this country as a whole:

During the week previous to one inquiry (Ref. E), one adult in every three had been to a pub; one in three had been to a cinema; one in three had been for a car ride; one in five had borrowed a book from a library; one in five had played a gramophone record; one in ten had been to a dance.

In the same inquiry, about one in seven went to church regularly, about one in four took part in a sport, and about one in three watched a sport.

The most popular hobbies, in order of popularity, were: knitting, needlework, reading, handicrafts, clubs or other communal activity, music, car or motor-cycle, dancing.

Two out of every three said they were never at a loss what to do in their spare time; half the people said that they had enough spare time; half the people wanted to "take it easy" rather than "do anything else" in their spare time; the "perfect day off" was considered by most to be outside the home, and the most popular idea of the perfect holiday was a holiday abroad.

In answer to the question "In general, how happy would you say you are—fairly happy, very happy, or not very happy?", four out of ten said "fairly happy", five out of ten said "very happy", and only one in twenty said "not very happy" (Ref. E).

In another inquiry (Ref. B), nearly half the adults had had a love affair outside marriage, and about half said they were against sexual experience before marriage.

For discussion:

3. Do *you* think people seem fairly happy in their different ways of living?

4. An unhurried discussion on a fairly general topic, such as the restrictions imposed by our society on individual happiness, might well form a good basis for the following studies. (*Notes:* Society might restrict individual happiness through inadequate money, too much or too hard work, not enough friends, not enough variety, unfamiliar surroundings, etc.)

5. One subject not considered in detail in these notes is sex, yet we see that this plays quite a large part in some people's lives. Time might be found to discuss sex in relation to other interests: sex can be an interest in itself, or a diversion from

monotony or anxiety, or an enrichment of a developing friendship. (Refs. A and B contain factual information on attitudes to sex; promiscuity is quite common; many sexual relationships before marriage are between people who later marry; about half the married people in England have had no sexual relationship with anyone except their wife or husband.)

(b) WHAT DO YOU DO AT HOME?

The ever-present family

Home is the ideal place for doing nothing in particular, or for a hobby, or for reading—but some may not agree with this statement. Does the following description (from Ref. D) of a working-class home seem true to life?

Much of the free time of a man and his wife will usually be passed in the living room; "just staying in" is still one of the most common leisure-time occupations. It is a cluttered and congested setting; to be alone, to think alone, to read quietly, is difficult. There is wireless or television, things being done in odd bouts, or intermittent snatches of talk (but rarely a sustained conversation); the iron thumps on the table, the dog scratches and yawns or the cat miaows to be let out; the son, drying himself on the family towel near the fire, whistles or rustles the communal letter from his brother in the army; the little girl bursts into a whine because she is too tired to be up at all.

For discussion:

1. What kind of home gives opportunities for individual interests as well as for communal family life?
2. In a home where diverse interests are possible, is it likely that something of the "good and comely life, founded on care and affection" (Ref. D) has been lost?

Housewives and others

The Gallup Poll Leisure Survey (Ref. E) in 1957 found that one-third of all housewives had no break at all from housework in twelve months, and that (according to the housewives themselves), the average number of hours per week spent on housework was between 70 and 100.

However, the trends of domestic purchasing, amongst other indications, would seem to suggest that the housewife's

lot is improving. During the ten years 1950 to 1960, expenditure by working-class and middle-class people on food, housing and household goods has risen considerably, even allowing for the general rise in prices. Two-thirds of households own vacuum-cleaners, one-third own washing-machines, and one-seventh own refrigerators.

"At least for the next few years, the average British consumer is likely to spend most of his increasing affluence on making his home cleaner, brighter, warmer, and better equipped, so that, apart from his weekly drive to the seaside or country, he can spend even more of his time in a comfortable home withdrawn from contact with the outside world" (Ref. H).

Gardening and "do-it-yourself" are amongst the most popular home occupations. While often the jobs are started for reasons of economy or duty, there is satisfaction in the doing of them and in the results—a garden or a house or some useful articles which remain to give pleasure for some time.

Teenagers' home interests are often somewhat different from those of older people. Young men and women often have a fair amount of money to spend, up to the time they start saving up for marriage, and a considerable advertising effort is directed towards this market. Amongst the things teenagers spend a lot of money on are clothes, cigarettes, alcoholic and soft drinks, gramophone records, and books and magazines of various kinds.

For discussion:

3. Despite all this talk about people being better off, are there still many households where there is not enough money, even with hire purchase, to provide the things which make possible a good choice of leisure occupation?

4. Are knitting and sewing real interests of housewives? Is it fair to regard new kitchen utensils as suitable birthday presents for mother? Are housewives' leisure interests better found outside the home?

People living alone

People who live on their own are sometimes just as happy and as active as those living in families; indeed, they probably have more opportunities for choosing their own leisure interests both at home and outside. This may often compensate, or more than compensate, for the absence of any family life. On the one hand there is more

freedom to do things; on the other hand there may not be people very near who can share interests, troubles, and domestic tasks. People living in families as well as people living alone may find it difficult to meet others with similar interests, but loneliness may be more noticeable when one is living alone. In the opinion of the notewriter, there would be advantages for all if people from different types of home would get together more in small groups, not for any one particular interest but to talk about a variety of things.

For discussion:

5. Some live alone and some live in a congested family setting, and all have experience which is of interest to others. Should we be more sociable with people in our neighbourhood?

Reading

Reading is something which most people can do, but not everyone likes to do very much. The 1957 Gallup Poll Leisure Survey (Ref. E) found that about half the adult population was reading a magazine, about a quarter reading a book, and a quarter reading a novel, during the week of the inquiry. Some people, of course, would be reading all three. One-third of the population was not reading any magazine, book, or novel. The "books" were on topics like travel, biographies, technical subjects, and sociology. Similar information appears in the results of other surveys, such as that of Cauter and Downham in Derby, in which it was also found that reading appears to be more popular with men than with women; with the middle class than with the working class; and with people of secondary or further education than with people of elementary education. The effect of education is particularly noticeable: the percentages of people reading a book more frequently than once a month were 61 per cent. for those with further education, 54 per cent. for those with secondary education, and 31 per cent. for those with elementary education (Ref. C).

Reading can be both absorbing and creative; one can be transported into new worlds, and one can build on what is read to create new experiences for oneself. It can be done at one's own rate, pausing to dwell on things of special interest—an advantage which is not shared by the student in a class or the TV viewer. Books are a storehouse, and the expert is he who knows where to find the written knowledge of his

subject. A reader is not necessarily highbrow: many books of non-fiction and of fiction are very "readable". It is desirable to read many books by different authors and of different kinds; otherwise one may obtain an unrepresentative view of life, or of the field of knowledge supposed to be covered by a book.

For discussion:

6. Do you think that cheap, paper-back novels about crude sex and violence are bad, and if so, why? (*Notes: Ref. D considers this question in detail. Crude sex and violence may occur in "odd corners" of life, but does not every class and age-group have other qualities and "values"?*)

7. "The bookworm is an escapist, or an idealist out of touch with the realities of life." Do you agree?

The pools

Filling in the pools coupon provides a chance, however small, of winning a sum which would solve once and for all the problem of making ends meet, of paying for the house and furniture, and perhaps a chance of realizing the wishes of a lifetime. More than half the population fill in coupons, or help to fill them in. The amount spent per person is not very great: usually a few shillings, very rarely enough to deprive a family of anything essential. Most people realize that the odds are very much against a big win—often millions to one. Pool winners do not necessarily spend their winnings unwisely. Pools, therefore, do not seem to do much harm. They do, however, encourage an attitude of depending on a "lucky break"; the satisfaction which others obtain from giving a few shillings a week for alleviating distress, e.g. among refugees, is probably greater.

Gambling on horse-racing and greyhound-racing is a home activity in so far as it involves a study of form. It accounts for a much greater expenditure of money each year than do the pools. The losses incurred by people with low or medium wages often cause real hardship which may fall on a wife and family rather than on the gambler himself. (See the story of Mrs. R. in the previous study). Yet people sometimes win, and the desperate hope is that luck will come. A good discussion on gambling is given in Ref. A; after giving facts and figures, it is concluded that people gamble mainly because they have not been introduced to any more satisfactory ways of spending time and money.

For discussion:

8. Do you think there is any harm in the pools?

9. Invite members of the group to mention their home leisure occupations. Make a list, and give each occupation "marks" according to the number of mentions. Discuss any hindrances or difficulties in following various hobbies, such as shortage of the "tools for the job" (materials, books of information, etc.) or lack of a suitable room at home.

(c) AN EVENING OUT

Where shall we go?

Shall we go to the pub or to the pictures? Where could we go to-night, to make a change from the usual things, to have a good time?

The public house

A pub of the traditional kind is warm, friendly and uncritical. The "regular", or the visitor, knows that he will feel "accepted" there; he can talk, or he can sit and reflect. He will make a pint or two of beer last a long time, and it will make him feel warm, relaxed, and unworried, forgetting the monotony or the tiredness or the arguments in other parts of his life. The couple interested only in themselves can sit at the side and be ignored by all. People can play darts or dominoes and sometimes there is music.

Pubs usually have an appearance and an atmosphere in keeping with the locality; the word "local" has special significance. The working-class pub is often less elaborate, and with a warmer and more "cosy" atmosphere than its counterpart in a middle-class suburb where people keep more in their own groups or parties. In pubs at city centres and at stations there may not be many "regulars"; most of the visitors talk business or private affairs or are in a hurry. Then there is the kind of bar associated with a hotel or restaurant; here people come for one or two short drinks before going in to have a meal, or whilst awaiting friends. About half the adult population visits public houses at least occasionally, and manual workers are among the frequent visitors. The great majority of public-house visitors are men. The choice of pub is made more for the atmosphere and the company than for the drink (Refs. A, B, and C).

A moderate amount of alcohol produces a sense of well-being and friendliness in most people. This is because it relaxes the controls and inhibitions which the mind normally imposes on the feelings. Most people who drink do so moderately, and many social occasions are made happier by the letting down of barriers of reserve and shyness. Advertisements to the effect that beer is a stimulant and gives great strength are, however, incomplete in the picture they convey; alcohol dulls rather than stimulates, and a pint of beer gives no more strength than a few slices of bread or the sugar in a pudding. Now, as much as in past generations, excessive drinking causes much unhappiness; wives and children are deprived, people are treated harshly, and road accidents are caused.

For discussion:

1. Do you agree that moderate drinking of alcoholic drinks produces a good social atmosphere and need not be condemned?
2. What changes could be made in (a) the public-house system, and (b) our customs and opinions, in order to reduce excessive drinking of alcohol and to make it easier to be sociable without excessive drinking? (*Possibilities: Reduce licensing hours, remove all restrictions, control vested interests.*)

Juke-boxes, cafés and restaurants

People sometimes go abroad to get "atmosphere", yet there is an extraordinary variety of cafés and restaurants in our own country. Some are frequented by solemn-faced teenagers listening intently to music from a juke-box—a shiny, elaborate record-player playing records of rhythm, unsentimental love, and toughness, often with hollow "echo-chamber" effect. The drinks are coffee, soft drinks and milk drinks. At others the drinks are the same but perhaps there is no juke-box; instead there may be a supposedly "Italian" or other "foreign" setting of greenery and alcoves. You might like to carry out a survey of the cafés in your town, noting the arrangement and menu and price-range of each, and the age-groups, style of dress, topics of conversation, length of stay, and other features of the customers, which can be written down factually without opinions. If several people did such a survey, all using the same form of note-writing and extending it over some months, the result might be

interesting. If extended over a longer period, the effects of changing "fashions" of café-going might be seen.

Dancing is a serious interest for many, especially the young and unmarried. Most of the local dance-halls (the "palais") are well organized, and hooliganism and drunkenness are discouraged. Apart from the interest in dancing, there is also an interest in meeting people of the opposite sex, and the dance-halls provide a "respectable" way of doing this.

Churches and chapels

Out of every ten adults in the country as a whole, it seems that about two go to church or chapel fairly often, and about four hardly know what a church or chapel service is like, except perhaps for weddings and funerals (Ref. E, A, B, C). Those who attend church services often have a sense of "belonging" to something important outside themselves; they can find encouragement and sympathy and a sense of purpose, at least while they are at church. They are given some rules of conduct and belief, not necessarily the same for each sect but with much in common with the others. The church service, with its singing, its prayers and its sermons, brings a feeling of relief from the pressure of worldly things and of fervent hope and faith for the future. These feelings influence the everyday lives of the church-goers to varying extents; clearly for some the church helps towards the good life, while for others it appears to be a social convention rather than an instrument for good living.

Some churches have social, musical and sporting activities on weekdays. The spare time of a keen church member can be very fully occupied, and interest in the social life is often considerable. More women than men attend church services and activities. The information available on the age of church-goers seems rather conflicting; according to some reports there are few young people, according to others there are many. No doubt this depends on the particular appeal of each church. The proportion of people with larger incomes attending church is smaller than that of people with smaller incomes. Information on the relation between church-going and education would be interesting; in one inquiry about the interests of young people (Ref. F) it was found that, in the age-group 15 to 29, a greater proportion of university students had no religious affiliation than was found in the age-group as a whole.

For discussion:

3. Do facilities exist, independently of the churches, for a social life similar to that offered by many churches?

4. Do church-goers and non-church-goers have many interests in common?

Clubs, associations and classes

About one-third of the adult population belongs to one or more clubs or associations, but this does not necessarily mean that this number of people are active in their membership; they may just pay a subscription, e.g. to the Automobile Association. Amongst the wide variety of clubs and associations are social clubs barely distinguishable from pubs, sports clubs and specialist clubs such as those for photography, gardening, music, art, rabbit-keeping, and so on. Sports and car associations and cycling account for about half the membership. The proportion of men belonging to clubs is much greater than that of women. Social clubs attract people of different educational levels in the same proportion as they exist in our society as a whole, but sports and cultural clubs attract a greater proportion of those with secondary and higher education.

Townswomen's Guilds, Women's Institutes and Youth Clubs might be described as social clubs with cultural interests. Modern Adult Schools are similar, but the cultural interests are rather more substantial and cover a wider field. In this kind of group there is often also a considerable interest in social service. Evening classes are somewhat different in that they put the study of some particular subject first and foremost; the course in this one subject may last one, two or three years. In 1957 about one adult in every eight attended an evening class organized by a local education authority, a University, or the W.E.A. Half of these people went to a class in order to help them in their job, and half for their own interest. Amongst the most popular classes which people attend for their own interest are those on the social sciences, handicrafts, languages, history, books, and current affairs.

Town and countryside

Other important and enjoyable kinds of outing can only be mentioned briefly here. Cycling and walking can be sociable and may be associated with an interest in nature, geology,

archaeology, and the architecture of the cottage, farm and church. In towns there are the museums and art galleries, and surely going to the theatre or ballet is one of the most enjoyable experiences for many people.

For discussion:

4. What are the attractions of fishing? How does car-riding compare with walking and cycling?
5. What makes people interested in (a) museums, and (b) non-vocational classes? (*Notes:* Consider the background of money, class, home, education, work, etc., of people who are interested in these things, and look for conclusions.)
6. What interesting leisure occupations have not been mentioned in these notes?

Reference Books, for further reading:

- A. *English Life and Leisure*. B. S. Rowntree and G. R. Lavers. (Longmans, Green & Co. 1951). (From a library.)
- B. *Exploring English Character*. Geoffrey Gorer. (The Cresset Press. 1955. 30s.).
- C. *The Communication of Ideas*. T. Cauter and J. S. Downham. (Chatto and Windus. 1954.) (From a library.)
- D. *The Uses of Literacy*. Richard Hoggart. (Pelican A. 431. Penguin Books. 4s.)
- E. *The Gallup Poll Leisure Survey*. (British Institute of Public Opinion. 1957. 2s. 6d.)
- F. *The Gallup Poll 1959 Youth Survey*. (British Institute of Public Opinion. 1959. 2s. 6d.)
- G. *Adult Education and Mass Culture*. Asa Briggs. (The 1958 William Harvey Memorial Lecture. Fircroft College Publication.)
- H. *The Changing Pattern of Consumer Spending*. M. Abrams. (Research Services Ltd., 60, St. Martins Lane, London, W.C.2—a pamphlet.)

Section III

Leisure in a Mass Society

NOTES BY DOUGLAS B. BALCHIN

We have achieved a society with more leisure than ever before, but how shall we use this leisure? The problem (for such it seems to be) is to find interest and individual vitality, if not adventure, in a society which has a mass distribution of ideas and fashions of the moment, as well as of goods.

A four-day working week, giving three days and four evenings of leisure per week, is a possibility in some industries. In interviews on television in 1960 some workers seemed equally divided on the question as to whether they preferred slightly longer hours of work on four days or shorter hours on five days per week. Yet not many years ago 5½- or 6-day working weeks were usual. To accompany the greater leisure now available there is a greater measure of economic and social security. For the majority there is no real shortage of money for food and rent, and no need to worry about the doctor's bill or the cost of education. A large majority have television and a vacuum-cleaner, and many have a washing-machine, a refrigerator, and a car as well.

For discussion:

1. Refer back to your conclusions about the questions 3 and 4 on page 11 (about money and choice of leisure occupations, and about the housewife's leisure). Has the housewife's leisure increased? Or is leisure sacrificed to get more earnings?
2. If you are a worker, do you find that leisure is increasing, allowing that most activities out of working hours are leisure activities?

What is a mass culture?

There are a number of references in this Handbook to a "mass culture" and to "mass media". These terms require some explanation. A "mass culture" is a way of living, such as our own, in which everyone follows the same customs and

has the same ideas, the same ways of speaking and doing things, and so on. Food and drinks and dress and possessions, words and phrases and topics which are "fashionable", brands of cigarette and characters on TV—everything is the same for everyone. Of course there is a similarity of customs, interests and sayings in any culture, but in a modern, "advanced" country the sameness is greater and covers a wider area than in earlier societies; the sub-cultures formed by different classes and different geographical areas, each with its own local customs, are disappearing. Mass cultures are produced by the use of the "mass media"—newspapers, magazines, radio, television, cinemas, advertising, and so on. The full description should be "mass media for the communication of ideas and information and the portrayal of ways of life". The method is by printed and spoken words, and by pictures. The mass media have an enormous influence on customs and speech in everyday life.

Having a good time

"Having a good time" usually means doing something in the company of others: going to a party or a show, having food and drink and fun and merriment, perhaps going on holiday. The emphasis is on being light-hearted and being with people. This kind of enjoyment is necessary and good, and these notes on leisure would be incomplete without a reference to it. However, having a good time can cause trouble, for example by depriving others of money or attention which they need, or by "using" people for pleasure without heed to their happiness. Persons are not just individuals; they depend on, and should contribute, social co-operation with others. Irresponsible pleasure rarely, if ever, leaves others unharmed. But "having a good time" need not be irresponsible, and it need not be trivial, although it often is so as depicted by such mass media as TV, the cinema, and the popular magazines. In real life we can combine a good time with real interests and thought for others.

For discussion:

3. In conversation and behaviour there is often an urge to conform to what is thought to be the "done thing", and a reluctance to be different. Which are the most important influences and what kind of life do they portray?

New interests and new horizons

Some of the leisure occupations we have considered in previous studies can be grouped as follows:

- (a) doing nothing; pottering about.
- (b) passive and vicarious interests (e.g. television, reading for diversion, etc.)
- (c) purposive interests (e.g. making things, thoughtful reading, artistic pursuits, acts of personal service).

It is good for most people to do nothing sometimes. But it is a common experience that there is also satisfaction if some part, and preferably a large part, of life is occupied in purposive and creative interests. Such interests are available most readily to those whose eyes have been opened by a liberal education—an education begun at school and continued through life by reading and observing and experiencing. Knowledge is not the only aid in widening the scope of leisure activities; there is also the practice of being creative, of thinking for oneself and devising things to make and do. Social co-operation and concern for the well-being of society as a whole are also means towards the use of leisure, because almost all leisure activities concern other people and have repercussions on others. In an age when many of the services rendered, under the welfare state, are rather impersonal, it would be good if everyone could spend some part of each week in doing something personal for someone—some job of work or act of uncondescending friendship.

For discussion:

4. Here are six descriptions which might be applied to leisure activities: passive, diverting, informative, creative, social, serviceable. Make a list of *all* the leisure activities mentioned in the previous three studies, and discuss which of the six descriptions apply to each. (Several may apply to some, of course.) It would be well to prepare the list in advance, and to rule six columns in which ticks could be written indicating which of the descriptions apply.

Mass markets for goods and ideas

Prof. Asa Briggs writes:

“The makers of the mass markets of the twentieth century, markets not only for goods but for ideas, have realized that they can exploit mass markets more profitably than small

selective markets. The ordinary man has been their target. . . . The biggest danger of the mass media is that some of their controllers and some of the performers manipulate people, think of them only as a market in the same sense that some of the early manufacturers of the industrial revolution thought of their workers as hands, measure their reactions statistically, sometimes grossly under-estimate their mental age, exploit and debase genuine aspirations and interests, and manufacture one triviality after another. Should we blame the manipulators or should we blame the public?" (*Adult Education and Mass Culture*. 1958. Fircroft College Publication).

Aldous Huxley in *Brave New World* and George Orwell in *1984* have warned us against the kind of society which could result from the conditioning of everyone to a uniform way of thinking and living. To avoid this drabness, and to avoid the exploitation and undue conditioning of the masses by a minority who control the mass media, three things are necessary: (i) the possession by individuals of the qualities we have already discussed; (ii) ensuring that the mass media are controlled by unattached groups whose only purpose is to give enlightened and mature entertainment and information; (iii) the encouragement, in our social institutions, of mature, creative and purposive interests.

For discussion:

5. Is there a need for: Local clubs and cultural centres, free from vested interests, providing modern, comfortable rooms for cheap refreshments, for talking, for societies and clubs, for jazz sessions, classes, TV, games, and so on; adult school home groups for all who would be interested if they knew about them, probably one group for every neighbourhood of a few thousand-inhabitants; still more and better libraries; the use of television to encourage the following up of programmes by reading or by doing things oneself.)

6. Do you look forward to a "brave new world" where your life is regulated and your happiness is that of a member of a herd, or do you want the opportunity to inquire and to discuss and to make your own life? How do you think your chosen kind of society can be achieved? (*Note:* When you are given a choice of two alternative kinds of society, you should consider carefully whether the choice offered is a fair one; perhaps there are other kinds of society, and perhaps the question has been framed in a misleading way. This may not be the intention, but you are warned!)

Section VII

Education and Living

NOTES BY GEORGE T. LLOYD

(a) EQUALITY IN EDUCATION

Levelling up

The last two hundred years have seen great changes in the way Europeans live. The Study Handbook for 1960, pages 88 to 93, shows in detail the rapidity of changes in the distribution of wealth in this country, a change towards greater equality. Along with this movement towards more equality, consciously striven for and brought about by legislation or negotiation, have come less articulate changes in social habits which go deeper and which irresistibly level out the differences between people. Whether they are the results or only the concomitants of twentieth-century technological progress, and whether they are changes for the better or the worse, are matters of debate. More and more we tend to live in mass-produced houses or flats, with similar amenities, similar appearance, similar furniture, similar curtains and floor-coverings, and similar decorations. We eat the same nationally advertised foods from the same kinds of packets and tins; we wear the same kind of clothes as other people of the same age and sex, and not as formerly of the same class; we spend our leisure time in much the same way. Mass production and mechanization have brought more and more of us into the same vast factories and offices, doing work which becomes less and less individualized. To this homogeneous way of living J. B. Priestley and Jacquetta Hawkes, in their *Journey down a Rainbow*, have given the name of "Admass", because it is based upon the enormous power of *advertising* to stimulate desires in the *masses*, and upon the ability of *mass* production methods to produce identical goods to satisfy those desires.

Question for discussion:

Do you think it is a good thing that we should grow more alike? Can you quote further examples of this same tendency?

Equality in education

These changes in the external conditions of living have had profound effects upon our ways of thinking. In the wider sense of "education" they are continually educating us. In the narrower sense of "education" there has also been a strong movement towards equality, especially in the twentieth century. The intervention of the State in this country is a recent development and was at first led by Christians using the machinery of legislation for assisting charitable enterprise. The introduction by a middle- and upper-class Parliament of compulsory schooling for all children was partly an act of charity, the easing of the consciences of the educationally privileged by granting a basic minimum to the unprivileged. (It had its economic motive, too.) Historically we can see it as a step towards equality in education, but the kind of education the later nineteenth-century English Parliament provided as a basic minimum for all was very different from that which private enterprise provided for the children of the middle and upper classes, and it left the possibility of higher education for all nearly as remote as it had ever been.

(a) Secondary education

If we are to regard education as something more than an acquisition of certain elementary skills (the 3 R's), then the idea of equal rights in education is very new indeed in this country; it belongs to our generation, though in France it was written into the draft Constitution of the Republic 170 years ago: "Instruction is the need of all, and society owes it equally to all its members." It is best expressed in the aim of the 1944 Act—"Secondary Education for All".

(b) Secondary education for some

The evolution of the term "secondary education" needs some study. It was brought over to this country from France by Matthew Arnold, a hundred years ago, and until very recently has been almost synonymous with "grammar school" education. It provided instruction in classical and foreign languages, in divinity, in mathematics, and to a lesser degree

in literature and natural sciences, and was virtually the only way into the learned professions and the universities. It was intended only for a minority; the rest went to "elementary schools".

(c) Secondary education for more

There was a great extension of secondary schools after the 1902 Act, under which County Councils and County Borough Councils took over and expanded many existing grammar schools and built many more "High Schools" and gave free places in those schools by scholarships. The Bryce report had already defined a "secondary school" more precisely as a school in which a substantial proportion of pupils remained up to and beyond the age of sixteen years. By this definition we are still several years away from attaining "Secondary Education for All". But in the sense in which "secondary" was used in the Hadow Report of 1926 we are nearer: the Hadow Report recommended that the term "elementary" should be discontinued and that "secondary" education should be education from eleven to fifteen or beyond, and that all children should receive both "primary" and "secondary" education as successive stages of instruction.

(d) Secondary education for all

The final stage in the conception of secondary education was reached in the Act of 1944, which prescribed that all children should receive education suited to their age, aptitude, and ability, in the first place to the age of fifteen, and as soon as possible to the age of sixteen. It should be noted that the definition of "secondary" education was by the age of the pupils, since this is easy to determine, but that the word was originally concerned with the quality of education. It implied something more than rudimentary skills—it implied the acquisition of traditional wisdom and the fostering of an ability for further development. It is this connotation of the word that still prevails with the general public, and accounts for their disappointment with the earlier stages of carrying out the 1944 Act, and to some extent with the present situation. Education to 15 or 16* is not all that is wanted. The feeling

* The Government statement on the Crowther Report, debated in the Commons on March 20th, 1960, suggests that the limit of compulsory education will not be raised to 16 before the 1970's.

is still strong that the quality of secondary education is not changed when it goes on in the old "elementary" or "senior" school, often with the pupils sitting in the same desks occupied by their grandparents, and given by teachers always inadequate in numbers and sometimes inadequate in academic and professional training.

Some questions about equality

At this stage it is desirable to examine more carefully the varying conceptions of equality. Does equality in education mean equality in the material surroundings: the same number of pupils in each class, the same amenities in the classroom, equal treatment in the matter of books, visual and aural aids, playing fields, and so on? Does equality mean that all children should be taught by equally well trained teachers? Does equality require that all children of the same age should be taught the same kind of subjects, regardless of their ability and aptitude? Does it require that they should be taught in a common school, instead of being segregated into different schools for different purposes? Or, even within the same school, should they be divided into classes according to ability? Is equality simply a matter of giving all children the same opportunity, irrespective of the use they make of it? Or does equality in education mean something more subtle and sophisticated, "a highly individualized notion of equality based, not on the similarities between individuals, but on their differences . . . an equality designed to reveal a wide range of individual differences—*inequalities* in fact—but a *normal order* of inequalities based on individual and not on class or other factitious differences?" (Dr. Jean Floud, reported in *Education* 24.10.58). These questions are posed, not answered, to indicate the kind of discussion going on at all levels of the political and educational world; and the differences of opinion which cause different solutions to be offered in different parts of the country.

For discussion:

What do you mean by equality in education?

Inequality of education

In George Orwell's satire, *Animal Farm*, this kind of confusion led to the memorable paradox "All animals are equal, but some animals are more equal than others." In the

implementation of the 1944 Act there is great inequality from district to district.

(a) *Inequalities within the State System*

An analysis of the "proportion of all pupils who have 5 years' full-time education in maintained schools or colleges of further education" in England showed that the highest proportion was nearly one-third, in a North-Western area, and the lowest was less than one-sixth, in a North-Eastern area. Obviously, then, the chances of obtaining extended education depend upon the area in which one lives. This is partly because the proportion of grammar school places varies widely (from over 50 per cent. to under 10 per cent. of the age group) according to the policy of the Local Education Authority, and partly because the provision of G.C.E. or similar courses in other secondary schools varies considerably. These inequalities are known and resented. Again, there is a great inequality between areas in the number of pupils in a class. The large industrial conurbations of the Midlands and the North have great difficulty in finding enough teachers of any kind to avoid a complete breakdown even with classes of 40 to 50 in secondary schools and 50 to 60 or more in primary schools, while other areas can have their choice of well-qualified teachers and put them to teach classes only half the size of those in the areas of shortage. Still another inequality arises from the different attitudes of authorities to grants for education beyond the secondary stage. In some areas any student who is accepted by a university receives a grant equivalent to that of a State Scholar; in other areas the number of such grants is limited, the amounts are less generous, and the authority requires high attainment in a special scholarship examination. It is not unknown for anxious parents to move house from a miserly to a generous authority merely to obtain University or College education for their children.* In the matter of buildings, equipment and playing fields also there is a great difference.

(b) *"Two Nations"*

The inequalities between state-maintained schools are great, but those between state-maintained and private, or in-

* The Anderson Report, published in 1960, recommends that State Scholarships should be ended and that all local Education Authority awards should be equalized. On the controversial question of parental contribution the committee was divided.

dependent, and semi-independent schools are greater. As a general rule, the buildings of independent schools are more dignified, if not more convenient, playing fields are more extensive, classes are much smaller, and for a variety of reasons teachers are better qualified than in maintained schools. This is true both of the preparatory schools, which take pupils up to the age of thirteen plus, and of the "public" schools to which their pupils go in due course. Because of the social background of their parents, the proportion of pupils continuing their schooling beyond the age of sixteen is much higher. In 1958, 33 per cent. of the maintained grammar school pupils who were aged 15 two years earlier stayed to the age of 17, but 47 per cent. stayed in Direct Grant schools, and 41 per cent. in independent schools (Crowther Report, Table 25). Another Table in the same report clearly indicates that the proportion steadily descends with the social class from which pupils come (Table 2). In 1956 boys from independent schools were only 10 per cent. of the candidates for Scholarships and Exhibitions for Oxford and Cambridge, but won 50 per cent. of the awards. A survey, reported in *The Times Educational Supplement* of October 16th, 1959, showed that only half as many men came up to Cambridge in 1955 from grammar schools as from independent schools, although there are nearly three times as many boys in grammar sixth forms as in independent sixth forms. There are many reasons for this, but it seems clear that the boy at an independent school has much greater educational opportunity than his grammar school contemporary, if admission to Cambridge University is educational opportunity.

Eleven Plus

The selection examination for secondary schools, the Eleven Plus, has in recent years been the focal point at which a great deal of public resentment and suspicion of our educational system has gathered. It is much more a social than an educational problem. There are sound educational arguments against selecting children at all, against selecting at eleven, and against the present methods of selecting; but the most vocal objections are social and come from the average parent who is afraid that his or her child may not be selected, or resentful that the child has not been so selected. At present the grammar school or independent school enjoys enormous prestige because it is the recognized path to a better job, and almost the only

way to university education. It is social prestige or prospect of financial gain that most parents seek for their children, not enlightenment of the mind. It may be as well to give a few details about a selection procedure which for practical reasons will have to continue for several years, whatever decisions upon it may be taken at local or national level as the results of elections.

(i) Selection is actually made at ten, not eleven.

(ii) It is as fair and accurate as human ingenuity can make it. Statisticians and psychologists and teachers are constantly scrutinizing and trying to improve the procedure. Accusations of social or political bias on the part of the selectors are invariably proved baseless.

(iii) Most of the suspicion is directed at so-called "intelligence" tests. They are not tests of "intelligence", for there is no infallible criterion of "intelligence"; they are tests designed to indicate the prospects of success in a certain kind of school, and as such are reasonably (some would say remarkably) successful. They are given such an important part in the selection procedure because they depend far less than traditional tests of Arithmetic and English upon the kind of training the candidate has previously enjoyed, and are therefore fairer. They are usually supplemented by standardized tests of attainment in English and Arithmetic.

(iv) Most of the strain upon children is caused by over-anxious, or foolish, or snobbish parents, and by some teachers who are similarly afflicted. A great deal of the odium attaching to the selection procedure will be removed when the results of some of the developments in fields of secondary education other than secondary grammar are more widely known and appreciated.

For discussion:

Are you satisfied with the arrangements of secondary school selection in your district? Why not ask the Chief Education Officer to send one of his staff to explain local arrangements for selection?

Books for reference:

Growing in Charity. Adult School Handbook for 1960, especially pages 83-93.

Journey Down a Rainbow. J. Hawkes and J. B. Priestley. (From a library.)

15 to 18 (The Crowther Report). H.M.S.O. (12s. 6d. net.)

The Development of Secondary Education. Dr. F. L. Ralphs.
(A pamphlet, obtainable from the National Union of Teachers, Hamilton House, Mabledon Place, W.C.1.)

(b) SOCIAL PURPOSE IN EDUCATION

In this study we are to consider two kinds of school which owe their present publicity, though not their justification, to social pressures: the *comprehensive* and the *public* school. The comprehensive school has received much of its support from dislike of the eleven plus selection for secondary grammar schools. Before we consider its nature, it is desirable to look at other solutions of the difficulties caused by public resentment of the test.

Re-organization of Secondary Education since 1944

(a) *The Tripartite System*

The 1944 Act committed the nation to a tripartite division of secondary schools according to the aptitude and ability of pupils. For the great majority there was the secondary modern school (the word "modern" has no real significance, it is merely a name). The more intelligent and able were to be selected for either the secondary grammar or the secondary technical school. In theory these were to be parallel, but in practice there has been a tendency to send the most able to the grammar school and the second best to the technical school; few authorities have developed secondary technical schools to be a real alternative. There is general dissatisfaction with the present system, and the attempts to amend it are infinitely varied. They may be roughly classified in three groups: those which seek to patch up the system of selection at 11 without radical change, those which would defer selection to a later age, and those which abandon selection altogether.

Those authorities* which retain the present system of selection at 11 try to allay public anxiety by softening the hard distinctions between the various kinds of secondary school. Secondary modern schools have become much more examination-minded. Many of them have their own internal or Local Authority Certificates awarded at the end of a four year course, and a rapidly increasing number prepare pupils

* Only one authority in England and Wales (Anglesey) had completely abandoned Selection Tests by 1959.

willing to stay for a fifth year for commercial and technical examinations such as Pitman's, College of Preceptors, Union of Educational Institutes, and Royal Society of Arts, or for the General Certificate of Education at Ordinary Level. In most areas transfer between different types of schools is relatively easy, and often requires only agreement between the parents and the heads of the schools concerned. The general result of all these modifications is to give many more pupils an opportunity of obtaining a recognized examination qualification, and so to remove the social stigma which is thought to attach to failure to obtain a place in a selective school.

(b) New Kinds of Secondary School

In some authorities, e.g. Warwickshire, the name Secondary Modern has been dropped and all schools except grammar schools are styled High Schools, with planned five-year courses for the majority of pupils and advanced courses for those able and willing to stay till eighteen. Another new kind of post-war school is the "bilateral" which may be a combination of secondary modern and technical schools, resembling the High Schools, or a combination of secondary grammar and modern schools, or of secondary grammar and technical schools.

A number of authorities approach the problem differently and suggest that selection should be deferred to 13 or 14 or even 15, and that no children should be denied an opportunity of extended education to 18 in the new County College, Junior College, new-style Grammar School, or Comprehensive High School, to use some of the names for these suggested institutions. The Minister of Education has definitely ruled against one of these proposals (the 1954 Croydon Plan), and in view of the enormous expense involved in remodelling secondary education and the uncertainty about raising the school leaving age, even the more adventurous authorities are proceeding cautiously in limited experiments, e.g. Leicestershire.

The third approach to secondary education abandons selection altogether and unites all secondary education in Comprehensive Schools.

The Comprehensive School

(a) Origin and development

Comprehensive schools began rather as a practical way out of a difficulty than as an embodiment of political or

educational theories. Small authorities, like Anglesey or the Isle of Man, with a scattered population, could only meet their obligations under the 1944 Act by putting all the secondary pupils in one area into one school and arranging a variety of courses within the one school to suit the different needs of the children. Such schools were called Comprehensive Schools, and the most widely accepted definition of comprehensive secondary school to-day is still that it is a school which at the age of 11 takes in all the pupils of one area, a neighbourhood school, though some of them also admit pupils from a wider area than the immediate neighbourhood of the school. Besides being an administrative convenience, the innovation received strong support on educational and political grounds also—especially from the Labour Party, which saw in the comprehensive school an instrument for furthering social as well as educational ideals. Most of the controversy aroused by comprehensive schools has been due to political differences.

Statistics for 1957-58 showed 61 comprehensive schools in England and Wales (30 in London and Middlesex, 15 in the Midlands, 6 in the East and West Ridings, 3 in the Southern, 3 in the North Western, 2 in the North, and 1 in each of the North-Midland and Eastern regions). Thirty-three L.E.A.s had comprehensive or bilateral schools; 96 were without. In 1956 only 2.18 per cent. of secondary school children were in such schools, but by 1959 this had risen to 5.51 per cent., and it is estimated that by 1965 the proportion will be 11.31 per cent. The Crowther report comments:

"It is clear, therefore, that the shape of the English school system in 1978 will differ from that of 1958—perhaps almost as much as that of 1958 did from 1938".

(b) Organization

Some comprehensive schools are still in make-shift premises. Most are very large by traditional standards, the average containing about 1,500 pupils, the largest 1,000 more, the smallest 1,000 fewer. Large numbers are necessary, according to some theorists, in order to yield a sufficient number of pupils capable of going on to advanced studies. This is usually estimated at about 10 per cent. of the age group, so that to give a yearly intake of 40 to the sixth form (not a very large number), the school would need a yearly intake of 400 pupils, and the final size of the school would be over 2,000. Some of the smaller comprehensive schools in Anglesey,

the Isle of Man, and South Staffordshire claim that the proportion of potential sixth formers is much higher than 10 per cent. The large size of the school brings corresponding advantages and disadvantages. The equipment of science laboratories, practical rooms, workshops, gymnasias, swimming baths, assembly halls, the dining facilities, and playing fields is far superior to that of smaller schools. A very wide variety of studies is possible, so that every pupil can find a suitable course at all levels (the range of G.C.E. subjects can be much wider than in any grammar school). Salaries are commensurate with numbers, so that headships and posts of responsibility are the plums of the teaching profession. This, combined with the stimulus of working in an exciting new venture, has attracted men and women of great ability and personality into comprehensive schools, and contributed greatly to their success. The supposedly great disadvantage of comprehensive schools is that among so many pupils and teachers the individual is lost; but, by a carefully organized breaking down of the mass into smaller units of houses and tutorial groups, it is claimed that each pupil can have as much individual attention as in a small school, if indeed not more. Its greatest advantage is generally thought to be the ease with which the developing child can fit into a flexible organization. The comprehensive school rarely does away with selection at 11, but it does constantly review and, if necessary, change the classification.

For details about the different organization *Inside the Comprehensive School* should be consulted, but the following extract (p. 34) gives a good general picture:

“(a) Basically there is a common curriculum for all the forms in the first two or three years.

(b) In many cases syllabuses in individual subjects are common, but so designed that they can be explored at varying depth and by means of different approaches according to the ability and needs of particular groups.

(c) In order that each child shall work at his own optimum pace, certain subjects are taught in subject ability ‘sets’ which cut across the form organization. Usually subjects are ‘setted’ across blocks of some three forms according to the availability of staff. Subjects most frequently ‘setted’ are English, Mathematics, the Sciences, and Languages.

(d) In some cases children who are graded by ability in most of their academic work are re-arranged on a house basis for Games, Art, Music, Handicrafts, so that they mix on a wider basis with the children of their year.”

(c) Efficiency

These large schools are nearly all so new that it is not yet possible to estimate their efficiency, even by the crude yardstick of external examinations; the social consequences will be even longer in becoming apparent. In 1958 the Director of Education for Cardiff investigated the working of comprehensive schools under four authorities in order to advise his committee about their future plans. He found that advantages were claimed for all pupils in having contact with fellow-pupils of very different ability, but found no evidence that standards of work were any higher than those in other good schools, whether grammar or modern. Though negative, this is a partial answer to those who claim that the progress of the ablest must be retarded by attention given to the average or less than average—"curdling the cream to cuddle the clots"; as one opponent of comprehensive schools unkindly put it. If this is thought to be "damning with faint praise", a more enthusiastic but solid picture is given in Mrs. Chetwynd's account of her four years as Headmistress of Woodberry Down.

The Public School*(a) Definition*

It is impossible to find any accepted definition of a public school. The Public Schools Act of 1868 named only nine: Eton, Winchester, Westminster, Charterhouse, St. Paul's, Merchant Taylors', Harrow, Rugby, and Shrewsbury; but the term is of much wider application. Sometimes they are thought of as boarding schools, but some of the above nine are either day schools or admit day boys, and there are many boarding schools which are not public schools. Another yardstick is held to be the head's membership of the Headmasters' Conference, an exclusive body of about 200 headmasters which admits new members by invitation only; but some of the Headmasters' Conference Schools are not public schools in the popular connotation of the term. The situation is further complicated by the existence of girls' public schools. On the whole it would be best in this section to consider independent schools, that is schools supported almost entirely by endowments and school fees, and almost independent of control from outside. Like the comprehensive schools they owe their present position largely to social pressures. Just as

the one receives most support from a political philosophy which desires a classless society and a large measure of State concern in the life of the citizen, so the other is warmly defended and supported by a political philosophy which values traditional distinctions and resents what it calls "interference" with the rights of individuals.

(b) *Development*

Some public schools are of very ancient foundation, dating back to Saxon times; others were founded in close connection with cathedrals or colleges in the later Middle Ages, and many more in the reigns of Edward VI and Elizabeth I. These were intended for all classes, hence the origin of the term "public", which is so paradoxical to-day. In 1540 Cranmer said of King's School, Canterbury:

"Poor men's children are many times endowed with more singular gifts of nature which are also the gifts of God . . . and also commonly more apt to apply their study than is the gentleman's son, delicately nurtured. Wherefore if a gentleman's son be apt to learning, let him be admitted; if not, let the poor man's child that is apt enter his room."

The tendency for public schools to confine their admission to the sons of gentlemen or prosperous businessmen strengthened during the nineteenth century, which saw the birth of many new public schools to educate the sons of the new rich. It was at this time, too, that new standards of work and behaviour were set, especially by Thomas Arnold of Rugby (see *Tom Brown's Schooldays*.) To-day there are comparatively few free places in such schools, in spite of the Fleming Report which advocated a wider social basis of selection; and even a minor public school charges £300 a year and upwards for board and tuition.

(c) *Description*

Entrance to public school is usually at the age of 13, following a five or six years' Preparatory School course, and by means of the Common Entrance Examination. The entrance standard is high: money alone cannot buy a place in a good public school. The subjects taught are much the same as in grammar schools, except that classical languages still occupy an exceptionally important part of the time, though with the great expansion of science laboratories, subsidized by private industry, science is now challenging the former supremacy

of the classics. The special features of public school education arise from a background where masters and boys live together for months on end: there is more stress on games, outdoor activities, the creative arts, and scouting or Cadet Forces; and religious and moral training is mostly that which serious-minded parents would desire to give their sons at home, or better, since there are daily services in chapel, often of great beauty and power. Some of the necessary organization of a boarding school has been imitated in day schools, though with varying success because it is more artificial, e.g. in the house system, and prefects. The boys in public schools usually live in Houses, under Housemasters, whose influence and powers are considerably more than any assistant master has in a day school. Senior boys largely control the internal discipline, and prefects often have powers, privileges, and responsibilities which are unheard of in day schools.

The result of four or five years' living in such a highly disciplined community, in intimate daily contact with highly intelligent and scholarly masters and fellow-pupils drawn almost entirely from middle and upper-class society, often in surroundings of great dignity and beauty, and permeated by traditional standards of morality and duty, is to produce an easily recognizable type of young man, who, even in these democratic days, soon wins a leading position, by merit more often than by the influence of family connection or the "old school tie". The type is easily caricatured and satirized, but the increasing demand for such education in spite of rising fees and in spite of great improvements in free education in State-maintained schools, is perhaps the best answer to criticism.

Few teachers would wish to see public schools swept away while their standards of scholarship remain so high and appear to be achieved without the strain that so often accompanies high academic achievement in State-maintained day schools. Even the political party that advocates their abolition as a measure of social justice was almost equally divided at its 1959 Blackpool Conference, and it was a Socialist Minister of Education who in 1947 wrote:

"Until education in the State secondary schools is as good as the best money can buy outside the State system, so long will inequalities remain. For that matter, even when that end has been achieved, if people prefer to pay high fees for education less good, or no better, than that which the State provides free of charge to its rate-payers, there is certainly no reason, in a

free country, why they should not spend their money in that way. Variety in education is a needed spice."

Further book references:

A Short History of English Education from 1760 to 1914. H. C. Barnard. (University of London Press. 21s.)

Comprehensive Education: A New Approach. R. Padley. (Gollancz. 13s. 6d.)

Inside the Comprehensive School. A symposium. (The Schoolmaster Publishing Co. Ltd., Hamilton House, Hastings Street, W.C.1. 12s. 6d.)

Comprehensive School: The Story of Woodberry Down. H. R. Chetwynd. (Routledge and Kegan Paul. 18s.)

The Character of England. Ed. Barker. (Oxford University Press.) Section on education. (From a library).

No one reference is given for public schools. The most useful reference is the beautiful series in *The Illustrated London News* called "The Education of British Youth", found in issues at intervals during 1958-59-60, and featuring over 50 such schools for boys and girls, in this country and in the Commonwealth.

(c) EDUCATION FOR MASS CULTURE

The few or the many

In the last study two different conceptions of education were reviewed: one comprehensive and the other exclusive; one designed to educate all the future citizens of one area in one school, the other designed to collect the future leaders of the nation into a comparatively few schools and give them a different kind of education from the education of the masses. Until fairly recently it has been accepted by educated people that there must always be a small minority of thinkers or cultivated persons, and that for the majority anything resembling the kind of secondary education outlined above is impracticable. Plato imagined his ideal state as ruled by such an educated minority. Over two hundred years ago, Adam Smith wrote:

"In opulent and commercial societies, to think or to reason comes to be, like every other employment, a particular business, which is carried on by a very few people, who furnish the public with all the thought and reason possessed by the vast multitudes that labour."

More than a century ago the "Utilitarian" philosophers reinforced this idea of inequality in education by seeing education merely as a training to fit men for the particular tasks that they were required to do. In our own time the idea has been supported by such powerful advocates as Clive Bell, T. S. Eliot, and F. R. Leavis, who all fear that levelling must necessarily be levelling down to mediocrity, and that a small educated minority is necessary to set and maintain standards. Formerly the minority was an élite of birth or wealth; nowadays it is thought of as an élite of ability and education. Against such conceptions of society is the emerging philosophy of education which claims that the minority can be greatly expanded, and that the majority are capable of profiting from a type of education which was formerly the prerogative of a few.

For discussion:

What proportion of the population do you think capable of benefiting from a college or university education?

Mass culture

The term "mass culture" is a new expression, used in a derogatory sense to describe our present way of living. Raymond Williams's *Culture and Society 1780-1950* is an illuminating study of the development of the idea of "culture". At first it meant looking after the natural growth of something, as for example the culture of tomatoes or chrysanthemums. Then it was extended to the development of the human mind, especially its higher faculties. As a reaction from the increasing industrialization of the nineteenth century, the word "culture" next came to mean not only the development of the higher faculties in general, but more specifically the artistic faculty, a knowledge and appreciation of literature, painting, sculpture, music, etc. In our own generation "culture" has been used to mean an entire way of life, including not only an appreciation of the arts, but also the way in which a people earns its living, is governed, spends its leisure, and reacts to all the circumstances of life. This is the sense in which anthropologists speak of primitive "cultures". The word "mass" has increasingly come to be the modern equivalent of "mob", as in the "masses", "mass-civilization", "mass-production", "mass-democracy", "mass-communication", and "mass-media" (see Sections II, IV, and IX).

To call our way of life "mass-culture" may therefore imply a criticism of it. "Mass-culture" implies not only that

we live in large communities, that many of us earn our living in similar ways, that many of us read the same newspapers and look at the same television programmes, and that we live rather similar lives, but also that this levelling and assimilation are bad. A "mass-culture" is, it implies, an inferior way of life. The term "culture" can also be used in the older sense, the development of the higher faculties of the human mind, especially artistic sensibility. "Mass-culture" in this sense comes to mean a cheap popularization of intellectual and artistic pleasures: "Music for You", *Readers' Digest*, public museums and art galleries, brains trusts, and the like. One of the problems facing us to-day is how to raise the quality of life by education in a "mass-culture" (in the first sense above) without the adulteration and cheapening that accompany "mass-culture" (in the second sense), the problem "of leading the unenlightened to the particular kind of light which the leaders find satisfactory for themselves."

The new illiteracy

There was a time when it was thought that to teach everyone to read and write would by itself raise the quality of our national life. It was not an unreasonable belief a hundred years ago, for the reading material available was largely such as would strengthen the reason and cultivate the mind if once a man or woman had enough education to be able to understand it, or sufficient desire to read it. What the advocates of compulsory education for all could not foresee was the extent to which commercial enterprise would exploit general literacy, first by supplying low-grade reading material for the newly-literate majority whose education had not gone far enough to enable them to read better literature, and secondly by capturing those whose education had equipped them for better things but whose natural mental laziness made them prefer the easy reading of the popular press (see Section IV). There is a tendency, known to economists as Gresham's Law, for debased coinage to drive out sound currency. Something similar seems to have happened with the supply of newspapers, magazines, and books, following the introduction of compulsory schooling in 1870. *Tit-Bits* and *Answers*, the easy-to-read periodicals, were followed by *The Daily Mail*, the easy-to-read newspaper. Their great commercial success compelled all popular journals to follow the same methods, until to-day there are very few national newspapers which require more

than an elementary training in reading to be understood. It is doubtful whether our national system of education has done much to improve the quality of the life of the spirit for the great majority through reading. The same is probably true of the appreciation of the arts, and of political, philosophical, or religious thinking, all of which collectively form what an older generation knew as culture.

It is not to attack compulsory national education. Much of the best in modern art and literature and music might not have emerged but for the existence of a numerically large public enabled to appreciate it by our national system. But, for the majority, this elementary education has brought the opportunity for culture rather than culture itself. It has produced also a new problem, a new kind of illiteracy. Though illiteracy, in the sense of not being able to read and write, is usually a mark of a backward civilization, yet to be illiterate is not necessarily to be uncultured, as our inheritance of crafts, folk music, ballads, folk-dancing, gardens, cottages, and landscape shows, since these things were the work of our cultivated but largely illiterate country ancestors. The Lynds in *Middletown*, George Bourne in *The Wheelwright's Shop*, and D. H. Lawrence in his novels about the Notts.-Derby mining areas, have written about the decay of the traditional "culture", or way of life, and its replacement by what they regard as an inferior "mass-culture". Merely to teach the 3 R's can be like stripping off the protective shell of illiteracy and exposing undeveloped minds to the influence of the popular press, modern advertising, and the kind of reading matter that is conveniently grouped in the circulating libraries into Westerns, Thrillers, Romance, Crime, and Science Fiction.

"Much that we judge to be bad is known to be bad by its producers. Ask any journalist, or any copywriter, if he will now accept that famous definition: 'written by morons for morons'. Will he not reply that in fact it is written by skilled and intelligent people for a public that hasn't the time, or hasn't the education, or hasn't, let's face it, the intelligence, to read anything more complete, anything more careful, anything nearer the known canons of exposition or argument? Had we not better say, for simplicity, anything good?" (Williams *op. cit.* page 305).

It is easy to be sentimental about the higher standards of literate people in the past compared with the low standards of to-day. There was cheap and unwholesome literature in

plenty before the 1870 Education Act made its supply even more profitable (see Section IV(a)). But to press the need for a more critical attitude on the part of the majority is not sentimentality. It is necessary, to arm the public against exploitation, and to raise the quality of our civilization by turning the public towards literature where the implied standards of behaviour, of values, of morality, are honestly presented, instead of towards reading-matter whose standards are those of the market, the music hall, or the political mass meeting.

For discussion:

Has reading brought you worth-while experiences that could not have been given in any other way?

Towards standards of criticism

Towards Standards of Criticism is the title of a work by F. R. Leavis published in 1933, and is restricted to "good criticism and intelligent discussion of literature". The same author's *For Continuity* has a more general theme—standards of living; and contains the germ of an idea for a constructive approach to the problem of improving standards of living by developing a more critical attitude to the written and spoken word which forms our standards. (By "standard of living" here we mean not the goods we possess or the material comforts we enjoy, but "the quality of life".) Out of it grew a school textbook, *Culture and Environment*, by F. R. Leavis and Denys Thompson, which was a pioneer work showing how a critical attitude could be developed, particularly in public schools and grammar schools. The kinds of emotional appeals in advertisements are analysed, the verbiage of professional politicians is put under the microscope, the meretricious appeal of commercially produced reading material is exposed by contrast with the vitality and sincerity of real literature. The book is still much used (its influence was the subject of a long article in the "New Statesman and Nation", March 26th, 1960), and has been widely followed. The method could be greatly extended to cover the other widespread means of influencing our thinking and feeling, e.g. popular art, popular music, broadcasting, the cinema, and television. "That deliberate exploitation of the cheap response which characterizes our civilization" requires an equally deliberate culture of the mind against certain aspects of our environment. There can be no return to the traditional civilization of the

small town or the rural community for most of us. To produce a mass-culture that is neither debased nor vulgarian is not entirely a matter of education, but we cannot rest satisfied until education has done a great deal more to extend not only the ability to read but also the ability to appreciate the power of the written or spoken word to stimulate our intellect or our feeling, and to discriminate between the good and the second-rate. Those already receiving this kind of training can receive it for a longer period at school or university, and their numbers can be greatly increased. This ought to be one of the principal aims of "Secondary Education for All" when the nation is willing to foot the bill for it.

For discussion:

Do you think that good art can be enjoyed by the great majority?

"Where Ignorance is Bliss"

"Where Ignorance is Bliss, 'Tis Folly to be Wise", wrote Thomas Gray. It is arguable that it is wrong to try to destroy the happiness which comes from an unthinking acceptance by the people of the standards of our civilization. In other ages and places such an argument might have been more acceptable (perhaps in the England of Shakespeare, or in the England of Gray's "Elegy") than it is to-day, since the ignorance of the masses was only an ignorance of the written word: they did not lack culture. But our whole way of life is so different from theirs that the risk of causing great unhappiness by educating our future citizens to be dissatisfied with their present environment—"A Candy-Floss World" with "Sex in Shiny Packets"—has to be taken if the quality of our national life is to be raised. The quotations in the last sentence are from chapter-headings in Richard Hoggart's sympathetic and exciting study of working class culture in Northern England, *The Uses of Literacy*. Chapter 10, "A Note on the Uprooted and the Anxious", examines the tensions which come when working class children are educated beyond the culture of their families and their neighbours.

Education and living

In the first of these three studies it was pointed out that although, legally, secondary education means education to fifteen or beyond, the popular meaning is a higher kind of

education, the kind formerly available only to selective schools. Such education is often thought of merely as a utilitarian training in mathematics, science, foreign languages, etc. The danger of educating a part of the mind instead of the whole personality, of "the unmitigated exercise of the calculating faculty" (Shelley), has often been stressed by writers and by none more effectively than Coleridge, who pointed to "the permanent distinction and the occasional contrast between cultivation and civilization—a nation can never be too cultivated, but may easily become an over-civilized race". (By civilization he means material progress only.)

"Civilization is itself but a mixed good, if not far more a corrupting influence . . . where this civilization is not grounded in cultivation, in the harmonious development of those qualities and faculties that characterize our humanity."

Carlyle writes in the same vein:

"My opinion is this: that deep thinking is attainable only by a man of deep feeling, and that all truth is a species of revelation . . . An irreverent knowledge is no knowledge; may be a development of the logical or other handicraft faculty inward or outward; but is no culture of the soul of a man."

Education which is designed merely to raise the material standard of life is only a kind of utilitarian vocational training even when it is pursued to university level; it is only a part of the education which is necessary to improve the quality of living. Mass-culture need not be the shoddy substitute for real life which our century is making it. The right kind of "Secondary Education for All" which could keep material improvements based on technological advances, mass production, and commercialism, without sacrificing the good taste, independent judgement, and inner freedom of individuals, is still in the future, but there are hopeful signs that it will come.

For discussion:

What do you regard as the essentials of a "good" education?

Further book references:

Culture and Society 1780-1950. Raymond Williams. (Chatto & Windus. 30s.)

The Uses of Literacy. Richard Hoggart. (Penguin Books. 4s.)

Culture and Environment. F. R. Leavis and D. Thompson. (Chatto & Windus. 7s. 6d.)

For Continuity. F. R. Leavis. (Minority Press. Out of print, but available from libraries.)

Section XII

Man and his Landscape

NOTES BY ERNEST F. CHAMPNESS

These studies deal with the countryside, integral parts of which are our hamlets, villages and small towns; these are widely distributed over the land. We are not here concerned with our conurbations (vast urban areas), except in so far as these grew in the past from the destruction of the countryside.

We are now able to form some balanced judgement of the effects of the Industrial Revolution, its blunders and achievements. A second Industrial Revolution—atomic energy, automation, supersonic transport—is now upon us; wisdom calls us to avoid repeating the mistakes of the past in our planning for the future.

In recent years there has grown up, by way of reaction, a far greater appreciation of the natural scene—the hills, fields, trees and wild flowers, as well as parks and gardens; and a determination has been born to preserve our countryside. Its beauties are dearly loved by British folk; it is the realm of everyman; it is our common heritage. Therein is our hope in working for its preservation.

Special attention is directed to Sylvia Crowe's book *Tomorrow's Landscape* (referred to in these notes as T.L.); it contains many wise and detailed suggestions regarding the preservation and improvement of our landscape. The character of that landscape is well expressed by her words: "England is one great estate."

(a) LOOKING BACKWARDS**Raw nature**

Some of England and much of Scotland and Wales consists of mountains, grass-covered uplands and bare rock. To many this rough land is the real country; there we can get away from civilization and find satisfaction in an elemental

environment, far from cities and their harsh noises. There, far away from man and man's activities, is peace of soul, fresh air and the healthy vigour of wild life. So it may seem; but in Great Britain—except, perhaps, in parts of Scotland—one is never far from the city, the town, the village and the factory. Not many miles distant is the road along which the coaches and the cars and the cycles travel; not far away is the inn, the roadhouse, the café; nearby are pylons and in the sky there is the aeroplane. Not infrequently there is the quarry, and underground the mine.

Landmarks of history

The various pre-Roman civilizations in our land had in the main followed the tops of the chalk and limestone ridges where the remaining earthworks are the glory of many of the uplands of Southern England.

The Romans constructed great military roads, running through forests and across swamps, linking together many parts of the land. These Roman roads ran largely in straight lines outwards from the administrative centre, London. They have left definite marks on to-day's countryside.

The Angles, Saxons, Jutes and Danes cleared much of the forest-land, but unfortunately they neglected the old Roman roads. By the time of the Norman Conquest much of the country was covered by a network of hamlets, villages and tiny towns. Each parish had its church, built mostly of local timber. Of these pre-Norman churches only a few of the later ones, which were built of stone, now survive. On, or near, the original sites there are now standing numerous lovely parish churches.

A most important feature of our familiar landscape is the cathedral and the churches which the Normans built, to be followed later by buildings in various Gothic styles. Many of the castles which the Normans erected form part of our present landscape, either as picturesque ruins or—much enlarged—as country houses.

During the Middle Ages our landscape was humanized and given architectural dignity by the numerous abbeys and priories which were often erected deep in the countryside. In the reign of Henry VIII these religious establishments were dissolved. Portions of very many of these fascinating blocks of buildings were converted into parish churches; many were

pulled down and the materials used in the erection of the stately homes which beautify our present landscape: others have fallen into decay, to be exhibited as objects of interest.

The Manor

In the village stood the Manor House; it was the centre of the life of the small group of people who lived nearby. Normally there were three large open fields which were farmed on a rotation system: two years each under a different crop, with one year fallow. The fields were divided into a considerable number of long strips, separated from each other by only narrow banks of earth. Each full member of the community had rights over the produce of a fixed number of strips in each field. In addition, there were the meadow, the common and the waste—forest or swamp—over which also the inhabitants had rights.

From this set-up there have descended to us the Manor House—often rebuilt on or near its original site—and the village common, or green—generally much reduced in size. In a few places the original unenclosed large fields remain; while, frequently, the present “lands” are the original strips, which have survived the enclosure of the open fields in which they were situated.

Some wooded waste has never been cleared, and we still have with us to-day land which has remained wooded from the end of the Ice Ages, though the species of the trees has changed.

18th- and 19th-century developments

The first two-thirds of the 18th century brought no special developments to the countryside, but towards the end of the century immense changes commenced, which were cumulative. These greatly damaged the slow build-up and humanization of our countryside which we have been considering. With the Industrial Revolution we start a new era. Production was greatly increased by the rapid development of mills, factories and mines. People moved from the country to the towns, but at the same time much of what had been country became urbanized. A new land was created, wealthier, expansive, adventurous; but there were some ugly patches. The refuse from the coal mines and the slag heaps destroyed many miles of fair countryside. In the Pennines the mills and factories,

making use of water power, followed the rivers up their valleys and desolated much of the English moorland. The uncontrolled smoke from numerous chimneys polluted the air in the industrial areas; a terrible dark squalor descended upon much of the land.

Great alterations took place in transport: rivers were made more navigable; a network of canals was constructed; roads—so long neglected—were improved and extended. In the 19th century came steamships, railways, and (towards the end) motor transport.

The great extensions of industry produced more wealth, much of which passed to people who wished to raise their status in society. With this in view they bought landed estates. Both the old rich and the new rich built huge mansions, and around them they laid out great parks which are still important elements in our landscape.

In the industrial towns the rivers, canals and railways tended to form part of the general squalor, but in the countryside the new canals became an added object of beauty. The railways came as a desecration of the countryside, but generally in the course of the century the harsh effects wore off and now many railway cuttings have become a source of delight by their display of trees and wild flowers. The railway stations in the country have slowly become accepted as part of the pleasant country scene.

The enclosures

In Tudor times the practice of enclosing the large fields of the Middle Ages, with their strip cultivation, was commenced. On a much larger scale the enclosures were continued towards the end of the 18th century and the early part of the 19th.

Behind the policy of enclosing farm land were important economic facts: the shortage of labour after the Black Death (1348); the increased rearing of sheep for their wool, which was in demand for the growing English cloth trade; the uneconomical nature of strip cultivation, since larger yields could be obtained by enclosing the land.

The enclosures altered the appearance of the countryside in a way that nothing else had done. From them arose the small and mostly rectangular fields, divided from one another by hedges—often containing clumps of trees—ditches, fences,

dry stone walls, according to the particular area. Looked at from a distance, these fields often present a patch-work-quilt effect with a lovely harmony of shape and colour (T.L.72). A map of your district, showing the enclosures, might throw light on what happened (try your local library).

The 20th century

The present century saw a vast extension in the use of motor transport and with it the demand for wide straight roads, plentifully supplied with road-houses and filling-stations. Both of these, in contrast with their surroundings, were usually ugly, or seemed out of place.

Early in the century came the aeroplane and with it the conversion of much valuable agricultural land into runways. Again, the rapid increase in the use of electric power necessitated the construction of numerous generating stations—many of them attractive buildings—and to carry the electric current the grid system was developed. The ready supply of electricity in the country encouraged the building of many new factories in country districts.

The rivers became still more polluted, while the canals largely fell into disuse. Our beautiful coastal scenery became disfigured by shacks, holiday camps and caravan sites. The villages tended to lose their compactness, and along the roads there spread out a sprawl of bungalows, huts and houses—ribbon development, as it is called.

The feeling grew that all was not well in this unguided development; there came a sense of "aesthetic sin". This new attitude had many expressions: the formation of the National Trust, Garden Cities, Satellite Towns and National Parks and the passing of Acts of Parliament to control rural development.

The new architecture

Great changes in architecture date from about the turn of the century. With the fact that the new structural methods were sometimes hidden by conventional exteriors, we are not here concerned, but the new buildings were eventually given a "new look"—a great step forward in many ways. The "new look" factory, hospital, office or school often rests gracefully in the landscape, especially when placed among trees.

Difficulties may arise when the architectural styles are mixed; the new and the old often clash rather sharply. Will

this sense of incongruity pass with time? It is difficult to say, but we must remember that architectural attractiveness frequently rests on the juxtaposition of contrasting styles of different periods—Tudor, Georgian, and sometimes Victorian.

Questions for discussion:

1. How far is the British landscape largely the result of our historic development.
2. What are your reactions to recent changes in your local countryside?
3. What was the English countryside like about 1820, when William Cobbett was taking his celebrated rural rides?

(b) LOOKING FORWARDS

Economic considerations

The consideration of rival economic claims has its rightful place in our investigations. Plans which may seem artistically desirable may for financial reasons be unwise or impossible; for instance, the placing of all electric wires underground. The Treasury has many claims on it for the use of our productive capacity and it must not be overlooked that Great Britain is a great industrial nation, requiring vast capital expenditure in many directions. Without progressive developments in industry and commerce we cannot support our dense population at the level which our people have come to regard as essential; nor without large imports of food and raw materials and the great export of manufactured goods to pay for them.

Can we not feel pride in our industries, as well as in our landscape? It may be that our landscape would look more attractive if no huge factory buildings existed in it, though it may be well to consider that *modern* factory buildings are often pleasing in appearance, especially if sited among trees and seen from a distance.

Further, we may have to accept, for the present, as part of the essential economy of an industrial land, some developments which we do not like: pylons, factories, motorways, reservoirs. But we must stand firmly against any policy of compensating for the loss of beauty arising from economic circumstances by adding objects which are considered to be pretty. Some of the worst blunders of the past have arisen from this kind of

policy: factories built in the Gothic style or with over-abundant Victorian ornamentation; gasometers, strangely disguised. (T.L. 104-116).

Roads and motorways

Some of the attractiveness of the countryside depends upon the narrow winding roads and lanes, with their hedges and trees or their plant-covered walls. In these, however, motor transport has become nearly impossible. Wide, straight roads have come to stay, whether or not they can be transformed into objects of beauty.

We can demand that the Planning Authorities, in siting such roads, should not destroy the old communications, and that the new roads should not damage beauty spots more than is absolutely necessary.

The importance of trees

Much can be done by the wise planting of trees, especially where the species are carefully selected to fit the needs of the particular locality. But *this requires the study of each scene by the planners.*

The immediate economic interest often favours the planting of quick-growing trees, like the fir and the pine, while a longer-sighted economy might favour the planting of slower-growing deciduous trees (those which shed their leaves in winter), such as the oak, the beech and the elm. Trees of both these types have their places in the landscape; what is most desirable to plant varies with the area concerned.

Much of Great Britain is already very well wooded, and in advocating increased planting of trees one has to keep in mind that tree-planting has its limitations. Many hill tops, or ridges, are shown to greater advantage by being without trees. This applies where the surface is rugged, and also where there are graceful curves, as on the Downs and in the limestone districts (T.L. 43-48). Trees are useful in hiding from view places which are useful but scenically unattractive, such as holiday camps, caravan sites, and some quarries. In other settings the bare rock of a quarry has its own attractiveness, as a contrast to the surrounding country (T.L. 56-57).

Experiments could be made in the use of flowering trees. Why not line sections of the new roads with such trees?

Why not plant fruit trees, as is done in some parts of the continent?

Wild flowers

Town-dwellers generally enjoy wild flowers and ferns, but in their treatment of them they tend to be ruthless. The rarer the plant, the greater the chance of its destruction. Wild flowers are protected by legislation, but this is often inoperative. To be effective it must have behind it a widespread popular determination that our wild flowers shall be preserved.

The practice has grown up in many urban areas of planting flower-beds by the roadside. The results are often happy, but not always so; the effects may be stiff and too formal. This suggests to the writer that experiments might be made in scattering the seeds of wild flowers in the hedges. Would such a practice make our roads look less drab?

Education

The preservation of the countryside depends largely on the *will* and *enthusiasm* of the people; these are essential, and they are largely the result of education. Enthusiasm and strong convictions on this matter already exist; our job must be to fan them into flame: to make more people lovers of nature, especially of that intimate humanized nature of which our British countryside largely consists.

If in the home the children find that this spirit animates their parents, they will probably develop similar attitudes. At school, by formal instruction and through the spirit animating the whole institution, young lives can become dedicated to the achievement of a beautiful motherland. Local Authorities, too, have responsibilities in addition to those of making and enforcing regulations; on occasions, perhaps with due ceremony, they have to embody this ideal. Here also is a worthy objective for those engaged in adult education.

The contributions made by various enactments and by private organizations are important, and the latter should certainly receive greater support than they do at present. More should be known of their plans and activities. Consider, for example, the National Trust, the Council for the Preservation of Rural England, the Footpaths Preservation Society, the Inland Waterways Association, the Youth Hostels, the

Garden Cities, the Green Belts, and the National Parks and Nature Reserves.

Improved design and increased control

Within the sphere of legislation and local administration much could be done to abolish three of the chief evils of the countryside: ribbon development, advertising and litter.

The modern practice of building houses, bungalows and shacks along considerable stretches of road, making the village or small town an uninteresting and often ugly sprawl instead of a compact entity, could be stopped, though not without difficulties, of course. There are three main causes of this village-spread: ideals as to what is a desirable standard of housing are higher; more retired people live in the country; and modern transport has made it possible to dwell in the country and work in the town.

Some advertising of local matters is legitimate, but most advertising in the country is, in the opinion of the writer, an abomination—whether or not the individual advertisement has merit in itself.

The law prohibits the leaving of litter, and many Local Authorities are providing litter-bins—which is excellent. What is now most necessary is a stronger sense of “litter-guilt”.

The ugly effect of pylons and electric cables could be greatly reduced if they were so designed and arranged that they followed the contour of the hills and did not pass straight over them.

Roger Miles, pointing out the importance of landscape architects, wrote in *The Times* (2.2.60):

“To design landscape positively to suit the needs of the twentieth century, instead of clinging to the relics of old patterns, is probably the only way by which we can leave a worthy heritage of landscape beauty for future generations to enjoy. Otherwise, it may happen that at the turn of the century sincere preservationists, still working on a financial shoe-string, will have succeeded only in eking out the beauty of the countryside to a vanishing point.”

What are *your* views on this? (T.L. 150-153.)

Waterways

Rivers are a delight—dashing along with power in the north, meandering in the south. To the rivers were added the

canals, which extended rapidly. Later a decline came in canal transport, followed recently by efforts to revive it.

Both rivers and canals have suffered greatly from pollution, which kills the fish, poisons the plants, and often produces large quantities of very dirty water. Detergents have added to these problems. There should be further legislation to prevent pollution, which is a danger to man, beast and plant.

“England’s green and pleasant land”

Until the time of the Industrial Revolution most of our villages were places of beauty, though their sanitation was bad. They were an integral part of the country scene. To many areas the spread of industry brought great changes, but others were affected only slowly. Village attractiveness depended upon many things—not all of them to be found in the same village, of course: the green, the river with its bridge, the church, the castle, the trees, the houses and shops. The buildings, however varied, seemed to blend and make a satisfying whole. Beyond the village, but almost part of it, were the green fields and the green hills, and often the mountains. Generally the skyline was irregular, but pleasing.

Into the harmony of many an old village has come the filling station, the large pretentious road-house, over-elaborate Victorian buildings, workshops, small factories and schools, and they do not seem to belong. The skyline has often been changed from a thing of beauty to an eyesore. Ribbon development is cutting the village off from the green fields. Our hope lies in a more imaginative control of developments, and in the new architecture—when our architects are more sure of themselves, and we, the public, have grown used to the strangeness of their buildings.

Wisdom consists in the clear recognition that we cannot now return to the countryside of Blake, Cobbett or Constable. The population has increased about fivefold since the beginning of the 19th century (see figure on page 136) and the additional population lives mainly in large towns or great conurbations. A considerable percentage of the population own cars and frequent visits to the seaside or the countryside have become a normal practice. This is part of our new age; and our pleasant land has to be studied and preserved against this background.

Questions for discussion:

1. How would you improve the new roads and motorways?
2. In what way would you try to create an interest in your local countryside?
3. Do you think the police should be empowered to fine litter-offenders on the spot?
4. Is *too much* control exercised over developments in the countryside?
5. Are you a member of the National Trust? (Subscription £1 per annum).

Suggested Books:

Tomorrow's Landscape. Sylvia Crowe. (Architectural Press. 21s.)
Contains many practical suggestions for the improvement of the countryside.

English Panorama. Thomas Sharp. (Architectural Press. 12s.)
An excellent, well-illustrated book.

Britain's Structure and Scenery. L. Dudley Stamp. (Collins. 30s.)
Deals largely with the geology underlying our countryside, and contains many lovely coloured illustrations.

Rural Rides. William Cobbett. 2 vols. (Dent.) From a library.
Gives glimpses of our countryside prior to the time when the full impact of industrialism had been felt.

Britain and the Beast. Various writers. (Dent. 1937.) From a library. Valuable essays and illustrations; but parts are somewhat out of date.

The Inland Waterways of England. L. T. C. Rolt. (Allen & Unwin. 25s.) An interesting study of our canals.

The Canals of England. Eric de Mare. (Architectural Press. 18s.)

Study Handbooks:

The following Study Handbooks might be consulted with advantage: 1958 (pages 77 to 84); 1953 (pages 116 to 125); 1949 (pages 115 to 121).

Section XIII

Our Water Supplies

NOTES BY ERNEST F. CHAMPNESS

Geology and climate

The geology of Great Britain is extraordinarily varied; this is important in considering our water supplies. A line drawn from the mouth of the river Exe to that of the Tees roughly divides Britain geologically into two parts. To the north and west of this line we have, on the whole, ancient and hard rocks with much high land; south and east of it the geological formations tend to be more recent and the average altitude lower.

The predominant winds blow from the south-west; they are moisture-laden. The moisture in the form of rain, snow or hail is largely deposited on the high lands of the west and north, leaving the rest of the country less amply supplied. The average annual rainfall in the Fens, for instance, is under 25 inches, while that in parts of the Welsh mountain area is well over 100 inches.

The hard rocks do not readily absorb water; from the mountain sides it falls into the valleys, but the more porous rocks absorb it readily. The evaporation of the water is an important factor, especially in the lower-lying districts, and particularly during the warm summer months.

Increased use of water

During the last few centuries the quantity of precipitation has remained fairly constant, but the demand for water has increased immensely. Why?

1. The population of Great Britain has rapidly grown, as also has the percentage of the people who live in towns, where the demand for water per head has been greater than in rural areas. Consider the following table:

Population of Great Britain

| Year | Total population | Town population | Percentage (town) | Rural population | Percentage (rural) |
|------|------------------|-----------------|-------------------|------------------|--------------------|
| | million | million | | million | |
| 1801 | 10.5 | 3.1 | 29.5 | 7.4 | 70.5 |
| 1861 | 23.1 | 12.7 | 55.0 | 10.4 | 45.0 |
| 1901 | 37.0 | 28.4 | 76.7 | 8.6 | 23.3 |
| 1951 | 48.9 | 38.9 | 79.6 | 10.0 | 20.4 |

2. Prior to the Industrial Revolution industry made only small demands on our water resources; since then such demands have rapidly increased. Now huge quantities of water are needed, in addition, for chemical processes, cooling, agriculture and horticulture, and even for our green lawns. Great difficulties have been caused by the pollution of much of our supplies.

3. In terms of water, our amenities are very expensive. Two centuries ago much of the water was taken direct *by the users* from rivers, springs or wells. Relatively few houses then had bathrooms, flush lavatories, or inside supplies of tap water. Improvements in these matters have come slowly; it is only in very recent times that we have begun to feel the great pressure of the demands of domestic users.

One authority, while maintaining that the quantity of water used varies greatly from place to place, gives the following figures for its over-all use:

not metered 27 to 30 gallons per head per day.

metered 15 gallons per head per day.

It must also be remembered that much water from outside our water supply system is used for factories, for agriculture and for houses in isolated places. It is taken from private wells, from springs, and from rivers and canals.

In America demands of over 100 gallons per head per day are not uncommon.

Supply and abstraction

The heat of the sun on water (sea and fresh) causes it to evaporate into the atmosphere, where it is held until changes in the temperature and wind movements cause it to be again precipitated on the earth in the form of rain, snow or hail.

This cycle is not quite complete, as there is a small loss of water; its oxygen combines with other elements in the formation of various rocks.

There is ample rainfall in Great Britain to supply all our needs for water, if the major part of the rainfall could only be utilized, but this is not yet possible; the greater part of the water is lost at present, in so far as the supply is concerned. If the rain falls upon impervious rocks it is rapidly thrown off and it descends to feed the rivers. In such cases the catchment of the water is much easier than if it falls upon ground into which it readily sinks. In the former case, high valleys can be dammed and large artificial lakes constructed from which the water can be released as required.

Rain falling on gravel or sand percolates through until its downward path is stopped by impervious material. Here the water collects, and such accumulations can be tapped by wells. The overflow from the saturated rocks provides springs which become the sources of streams and rivers. On the lower ground many banked reservoirs have been constructed. The largest-scale example of this is to be seen in the Thames Valley from Staines to Hampton.

A special case is the series of calcareous rocks, ranging from mountain limestone to chalk. These can absorb large quantities of water, largely through the joints and fissures which characterize them. The nitrogen held in the water has a chemical effect on the rock, which it tends to dissolve. This accounts for the caverns, which are interesting features of limestone areas. These caverns tend to connect up and frequently underground rivers flow through them. This special property of limestone and chalk has an important place in our water economy, as it provides a supply which is readily used.

The complexity of the geology of Great Britain involves a similar complexity in the working of the water industry. Our water is abstracted from many sources: rivers, lakes, wells and springs. The nature of the sources varies from district to district according to the geological and geographical factors.

An important factor is that the rainfall of Great Britain is not constant throughout the year. In Britain the dry period during the summer months—if it exists—creates major problems. The average rainfall for the British Isles over a period of 25 years was for May 2·6 inches, while for December it was 4·7

inches. A very dry summer, like that of 1959, shows how augmented this trouble can become.

Water works

The use of aqueducts as well as wooden and leaden pipes goes back to antiquity, but our organized methods of supplying water are of fairly recent origin. For instance, cast iron pipes were first used about 1817; steel pipes date from about 1893; plastic pipes (for cold water) are just coming into use.

When collected at the waterworks the water is normally unfit for use, especially for drinking purposes. It has to undergo two types of purification: *mineral*—small grains of matter in the water, and salts, etc. held in solution; *organic*—algae (minute plants), microbes and viruses, which exist in the water.

At the works the first stage is to store the water, during which many of the microbes die out; then it is passed through large filter beds which remove many of the mineral impurities and some more of the organic ones. Other impurities are removed by the chemical treatment of the water, the use of chlorine for this purpose being very important.

When a given degree of purity has been achieved by the technicians, the water is ready for consumption, but constant tests have to be made to ensure that the required degree of purity is maintained. Of special importance are the tests for *bacillus coli*, the presence of which indicates the probable contamination with faecal matter from man or animal. The discovery that some diseases were water-borne caused great attention to be given to this aspect of our water supply.

Among the problems of the water engineer is that of the height of the water when the processes of purification have been completed. If the water stands at a greater height than the places to be served, it can probably be distributed by gravity; otherwise, a system of pumping has to be employed.

(A visit by your members to the local waterworks would greatly help in your understanding of the processes and problems involved).

Economic aspects

The methods of providing an efficient water supply required the expenditure of vast sums of money for the construction of reservoirs, dams, waterworks, and piping, etc. Numerous water companies were set up in many parts of the country, each seeking a monopoly in its own area. Later,

many towns were granted the authority to organize and control their own water service. In the case of London, a special utility corporation, the Metropolitan Water Board, was established in 1903, on a non-profit basis, to manage the water supply for an area of about 560 square miles around London. The population served is about 6,500,000.

The total capital expenditure involved in the water industry has been estimated at about £600,000,000. This covers several forms of organization: small private companies, public companies, municipal enterprises, and a utility corporation. Behind all are the Acts of Parliament of 1875, 1878 and 1936, aimed at creating greater efficiency in the industry, reductions in the number of authorities and the setting up of regional boards.

The Stock Exchange Official Year Book gives the number of public limited liability water companies as 68. In addition, there are still many times this number of private companies engaged in this work. For a large number of towns the supply is under municipal, or other, public control. By 1953 there were 55 joint water boards.

The charge to consumers for non-metered water supplied by water concerns has, since 1847, been made on the basis of the annual rateable value of the property served. Considering the high quality of supply, are not the prices charged for water very reasonable?

Problems of water shortage and storage

How can we obtain a greater water supply? This means, in the first place, how can we be sure of an adequate supply during a dry summer? There is no easy answer; problems of large capital expenditure are involved.

More water could be obtained by boring fresh and deeper wells, but in some areas so much water is now being abstracted that the height of the water table (the distance below the surface at which the rocks are saturated with water) is falling. It has been said that for the centre of London the water table has fallen by about 200 feet in a century—surely a danger signal! Again, additional water could be taken from the rivers, especially from those which so far remain untapped, but even here there may be difficulties. The heavy draining-off of water from a river could damage the appearance of the countryside. At times may we not here have a conflict of values—health and industry versus beauty?

Considerable use is now being made of canals for the storage of water. With the improvement of the canals their function as reservoirs could be extended.

The collection of water on the highlands and the storing of it in large artificial lakes, must be further developed. Here, again, there may be a clash with the demands for countryside preservation (T.L. 60-71). The construction of artificial lakes involves some destruction, or it may be alteration, of our amenities. The reservoir-valley-lakes *can* have a beauty of their own, if carefully planned with this object in mind. In any case, in a densely populated industrial land, there may come changes which we just have to accept, and in so doing we may learn to discover in some modern constructions an austere beauty proper to an industrial age.

There are too many concerns engaged in the supply of water. The present piecemeal system is one extreme; nationalization, with centralized control, would be another. Would we not be better served by some rationalization of the industry, planned to make a wise use of the available supplies, with greater economy in administration?

Great Britain is surrounded by sea. Could we not obtain some of our supplies by converting sea water into fresh? So far, the processes involved have been too expensive to be operated on any large scale. At the end of 1959, however, there came reports from Israel of the invention of a very cheap process for effecting this conversion. Important results for us and others might follow. Further, attempts are being made to utilize the heat from the sun to effect this conversion; for the present, however, this method would apply only in the case of hot countries.

Questions for discussion:

1. Have you had any experience of water shortages in your district? If so, describe what happened.
2. How is your area supplied with water? Is the organization efficient?
3. Do you favour the nationalization of our water supplies, or do you consider that a few regional utility corporations, or some other form of organization, might do the job better?

Suggested books:

The Nation's Water Supply. W. G. V. Balchin. (Geography. Vol. XLII, Part III. July 1957.) An interesting short account of some aspects of this subject. (From a library.)

The Nation's Water Supply. R. C. S. Walters. (Ivor Nicholson and Watson. 1936. From a library.) A comprehensive study of water supply problems, though somewhat out of date now.

London's Water Supply 1903-1953. Composite authorship. (Staples Press. From a library.) A history of the Metropolitan Water Board.

Visual aid:

A Wall-chart (30 in. by 40 in.), price 6s., is obtainable from the Pictorial Charts Unit, 153, Uxbridge Road, London, W.7. It is entitled "Water Supply".

Section III

Living Conditions Now

NOTES BY CATHERINE M. BRYANT

(i) HOMES

For Sale

Brick built semi-det. house, tiled roof, garage, 3 bed, 2 rec.
800 sq. ft. floor space. Freehold. £2,000-£3,000.

These are typical specifications of the average house sold on mortgage in 1962. With its garden and garage entrance it is more wasteful of space and more expensive than flats or terraced houses. Its building spreads suburbia further over the countryside. But is it what people want?

Homes wanted

London has 3,000 homeless families (1961). Wives and children are living in hostels separated from their husbands. They may earn £12 a week but they are refused cheap accommodation because of the children.

Old houses must be replaced. In 1951 5½ million households had no bath. In 1962, in Rochdale, 53 per cent. of the houses had no bathroom; in Birmingham, 30-50 thousand houses had no bathroom, no hot water system and no inside sanitation. Some families were 200 yards from the nearest lavatory.

In many big towns—especially those with an immigrant population—houses are grossly overcrowded. The local authorities have powers to reduce this overcrowding, but doing so only increases the housing problem.

Families demand new houses. The old family house, lived in for several generations, seems to be gone. Newly-married couples have a subconscious fear of starting lives with parents. Work is found in new places and the family has to move.

Houses must be provided for a bigger population produced by a higher birth rate and increased expectation of life.

Assuming that a house has a useful life of 75 years, it has been calculated that 425,000 houses a year must be built for at least twenty years. The present rate is 270,000 new houses a year. The Government's target is 350,000 a year for the next five years.

The solution

(a) *Old Houses.* Substantial grants are available from local authorities for improvements to old houses. Owner-occupiers have taken advantage of these, but much more could be done by owners of rented property. Modifications of the Rent Act may result in more being done.

(b) *New houses.* These must be built more rapidly and more economically. Almost weekly new schemes for doing this are suggested. Walls, floors, ceilings are prefabricated and brought to the site. Units are built to a definite scale and are easily interchangeable. Less use will have to be made of traditional building materials.

(c) *Interchange of houses.* Housing could be used more economically if the house fitted the family: a small flat for a newly-married couple, a house for the growing family, and a smaller house for the old couple whose family have left home. Local authorities try to follow this pattern on their housing estates, and even to arrange exchanges from one area to another. It is more difficult for those buying houses to follow this plan, for the time when the largest house is needed will not coincide with the time when income is greatest.

Paying for a home

"A house of your own is like a millstone round your neck"
... "You feel more secure; it takes a bit of worry off your mind."

These are two very different views on owning a house. The point of view of those who live in council houses is put thus:

"You have it for life; it's like your own, cheaper; nothing to worry about; when out of work you get consideration; no responsibility anyhow."

In 1951 it was found that out of every 10 houses, 5 were rented from the landlord, 3 were owner-occupied and 2 were rented from local authorities. Is this the pattern to-day and for

the future? It seems possible that it has been fixed by necessity rather than desire.

Buying a house

In February, 1963 the L.C.C. announced that they were willing to give a 100 per cent. mortgage on any suitable house between Cambridge and Brighton to anyone living or working in London. In the first day, there were over 8,000 enquiries. The rapid rise in house prices has meant that many people could not afford the down payment on a house, while on older houses mortgages could not be obtained at all. Many building societies are now giving 100 per cent. mortgages.

The table below shows the rapid rise in house prices, and the variations in price over the country. These may make purchase or movement very difficult.

| <i>House prices</i> | | <i>Dec. 1958</i> | <i>Dec. 1960</i> | <i>Dec. 1962</i> |
|---------------------|----|------------------|------------------|------------------|
| Great Britain .. | .. | 100 | 114 | 131 |
| London .. | .. | 100 | 120 | 140 |
| N.W. England .. | .. | 100 | 103 | 117 |

Renting a house

House owners will know that expenses are heavy in mortgage repayments, rates and repairs. Many prefer to avoid these and rent a council house. When unemployment and redundancy increase, a very important factor is that National Assistance can help with rent but not with mortgage repayments. For the sake of all ratepayers, it is becoming obvious that an economic rent must be charged for council houses—at least to families who can afford it. This would involve a check on income, which many people would not welcome. A long waiting-list suggests that many more would rent council houses if they could.

The position of privately rented houses is not very clear at the moment. The operation of Rent Control Acts for many years has produced an artificial level of rents, badly repaired property, and furnished rather than unfurnished property to rent. Modifications in the Rent Acts may improve this situation. The Labour Party states that it would repeal the Acts, bringing back full rent-control and introducing more radical measures.

What sort of houses?

(1) *Flats*. These enable land to be used economically and attractive open spaces left around the blocks. At Windsor a

site of 33 acres of parkland is to be used—1 acre only for flats to house 110 families, and the rest for open land.

In Pimlico, 32 acres of land have been used to provide housing for 1,576 families. Many other amenities are provided: hot water for central heating and domestic use from Battersea Power Station, a community centre, a day nursery, 3 nursery schools, 4 public houses, 30 shops, a laundry, a mortuary, a restaurant, and a garage with underground parking for 200 cars.

A problem has been to give flat-dwellers privacy without making them isolated. The Park Hill flats at Sheffield have tried to overcome this. Throughout the blocks of flats, at intervals of a few floors, run wide street-like corridors in which people can meet and children can play. Because of the hilly site, these are able to run out at ground level at various points, but they are also connected by lifts large enough to take prams and goods vehicles.

In contrast to these large blocks there are the small flatlets designed especially for old people. These are, if possible, not more than two storeys high and are small enough to be looked after by a warden. They aim to provide the comfort and privacy for the old.

(2) *Houses*. Houses are much too varied in design, size and arrangement to be considered in detail, but schools might care to consider the following points:

(i) Should every house have a garden of its own, or an open space looked after by a gardener?

(ii) A detached house gives greater privacy, but terraced houses are more economical to build, use less land, and are easier to heat.

(iii) How is the problem of noise to be dealt with in semi-detached or terraced houses, and in houses with no private garden?

Inside the house

Many articles have been written recently pointing out that a house is a place for a family to live in, not a building through which social change is to be brought about. According to these writers, kitchens were made very small to prevent meals being eaten there; but *now* they are being made large enough for meals to be eaten in them in comfort.

At one time the front room was unused except on special occasions. This was avoided by building a large single living-room. This proved difficult to heat and it provided no privacy for guests or members of the family; *now* two or more small living rooms are advocated. These should be easily heated and easily used.

One household in 3 has a car, 1 in 3 a washing machine, 2 in 3 a television set, 2 in 3 a vacuum cleaner, 1 in 5 a refrigerator. Houses must be built with space for these, for a pram and for storage of cases, cots and toys.

New towns

New towns are of two sorts: those which are dormitory towns for some large town to which the residents travel daily and those which are self-contained with their own industries. Every type of housing is provided, but the people living there tend to be young people with children. This results in a rather aged community, covering a very small age-range.

For discussion

(i) Is there still prejudice against council houses amongst the professional class, and against buying houses amongst the working class?

(ii) Many flats are being built. Do you think they make satisfactory homes for old and young people?

(iii) Are there any advantages in living in city, town, suburbia, country, "new town"? If you were not tied by price, family or work, which would you choose?

Books:

Britain in the Sixties: Housing. (Penguin Special. 3s. 6d.) Covers the subject clearly and concisely.

Houses—the things we see. (Penguin Books. 1947.) Deals simply with house design and planning.

Public libraries can provide modern books on architecture, design and town planning.

Newspaper cuttings collected for a week or two before the study would prove useful.

Sets of posters are available, at 10s. 6d. or less, from the Housing Centre, 13 Suffolk Street, London, S.W.1. They would be suitable for exhibitions on aspects of the subject.

(ii) SHOPPING

In this study also our own experience will be of great value in providing the answers to:

What sort of shops do we want?

Where should they be?

What is the best way to pay?

Are we getting good value for our money?

Different types of shops

(i) *The small, owner-run shop*

This is probably the shop nearest to our homes which deals in the goods required almost daily. In a village it may well be the only shop—a general store combined with a post office, and selling everything from notepaper to patent medicines. The stock covers a very wide range but there obviously cannot be much choice within the range.

In suburbs and towns the shops are likely to be more specialized. At a street corner will be found a group of shops covering the general needs of the neighbourhood. These will offer a much wider choice of goods. There is still to be found the larger shop of this sort offering a very wide choice of goods. Only too often nowadays the name of the owner may hide the fact that the shop has been taken over by some multiple store.

The chief claim of all these shops is that the customer gets personal service. He is often known by name, goods can be delivered as wanted, and attention is paid to special likes and dislikes.

(ii) *The multiple shop*

This can offer a wider range of goods because, though the shop may still be small, it supplies a number of other shops. Bulk buying makes cut-price offers possible. At a small shop the assistants will come to know the customers, but promotion from branch to branch will mean that the manager may not know his customers. If a large multiple store is opened, the trade of nearby shops may increase because customers are attracted to the area.

(iii) *The department store*

This will be found in the main shopping centre of the town. Under one roof there will be both a very wide range of

goods and a very wide choice within the range. The store also provides other amenities for its customers—a restaurant, travel agency, theatre agency, and rest rooms. A great attraction is the freedom to wander and look without being pressed to buy.

(iv) The self-service store and the supermarket

The wide choice of goods on show and the bargain offers are making these more popular, whether as a small converted grocery shop or a large supermarket. Groceries are usually the main stock, strangely mixed with eye-catching bargains, nylon stockings and paper-backs. A few stores offer all types of goods at very low prices, made possible by the cut in sales staff, no delivery facilities, and no guarantees or servicing problems. Here a customer buys and has to take away with him anything from a shirt to a grand piano.

For discussion:

(a) Is there a need for all these different shops or could one great store in a city centre or at a motorway junction, as in America, deal with all our wants?

(b) Are we prepared to pay for good service, or do we prefer low prices and self-service?

(c) Are the self-service counters and open displays an unfair temptation to children and shop-lifters?

Corner shops and the parade of shops

A criticism of some modern estates is that these shops are too widely scattered. They should be near enough for children to reach easily, and for forgotten items to be quickly bought. Possibly this day-to-day shopping should not be necessary in homes which have telephones and refrigerators, but many housewives enjoy their daily outing to the shops as an opportunity to meet people, and the shopping is excellent training for children.

The shopping centre

This may be either a street, a market, a precinct or a department store. All goods are obtainable within a small area, but, to be of value, the centre must have easy access on foot and from cars and buses. To have cars and buses stopping in the street causes traffic congestion and limits access from one

side of the road to the other. Limited parking time cuts down window-gazing and limits purchases. The car park must be near or shoppers will be discouraged from coming to the centre.

One form of shopping precinct has shops facing on to a paved area so that there is easy movement from window to window. The car park is behind the shops, with narrow ways through to the shop fronts.

In America the traffic and parking problems are so great that regional shopping centres are planned away from the towns at the intersection of several motor-ways. These contain all the amenities of a town shopping centre but are easily accessible only by car.

The rebuilding of a city centre or street may produce real problems for the small shopkeeper, who is obliged to buy or rent bigger premises or move away to an area where he is unknown.

Postal shopping

Attractive catalogues and newspaper advertisements are encouraging more people to order by post even such articles as clothes, where style and size are of great importance. The lower prices appear to compensate for the fact that the quality cannot be seen beforehand.

Back-door shopping

In towns, but more especially in country districts, goods are brought to the door by hawkers and tradespeople with vans. Some vans are designed as small shops which the customer can enter. Housewives generally expect milk, newspapers and often bread to be delivered daily to the door.

Paying for the goods

Those who are most opposed to any form of credit and hire purchase might be interested to note how often they take advantage of these modes of payment

Cash. For most small and many large articles, it is still customary to pay cash, and many stores are not willing to allow credit.

Credit. This can range from the small shop giving customers time to pay until Friday or until the husband is back at

work, to the large shop giving a customer with an account there weeks or months to pay.

Many of us order groceries once a week and pay when the next order is handed in. Many in a small shop may have short-term credit. "I've forgotten my purse. I'll pay next time I am in." Telephone calls and newspapers are paid for at intervals; and all who do not have slot machines have their electricity and gas on at least three months' credit.

Paying-in-advance. Independent saving seems to become more difficult as time passes, and many firms allow for this by producing schemes whereby money is paid into an account. More credit is available as more money is saved. Many shops sell stamps before Christmas, so that money may be saved to buy extra luxuries at Christmas. Even air-lines and travel agencies run schemes by which a holiday or journey may be paid for partly in the weeks before and partly after it has been enjoyed.

Buy on Hire. This term is apt to arouse strong feelings in the public. I believe that nothing should be enjoyed unless it has been paid for, and also in those who realize the danger of a woman committing herself to weekly payments which she can often not afford, especially when times are bad. Many others, however, can see its advantage, for expensive items, though they would not use it for buying small household necessities or clothing. They would consider a house could be bought on mortgage but not a carpet on H.P.; that a car could be bought in this way but not a sink; a gas stove but not a holiday.

For discussion:

Customers may be enticed in several ways. How are you most influenced to purchase—by (a) advertising? (b) cut price offers? (c) free gifts? (d) stamp schemes? (e) dividends? (f) shop window displays? (g) lotteries?

Protecting the customer

The customer has become suspicious of much that is claimed in advertisements, and, as a result, associations have been set up to study and advise on different types of goods. The value of such advice is easily seen when a choice has to be made between several expensive articles, but the reports also deal with small items, such as fruit drinks and aspirins. In 1963 the Government set up a Consumer Council to extend

this work. The new Council will not deal with comparative testing—which is left to the Consumers' Association—nor with complaints and prosecutions, which are to be undertaken by the Citizens' Advice Bureaux. It is hoped that it will tackle resale price maintenance and the problem of drugs and patent medicines.

(iii) NOISE

Q.P.

Q.P. is the slogan stamped on many envelopes sent out by the Noise Abatement Society. Quiet Please—a reminder that noise is not necessary, a reminder which is often seen outside the big city hospitals. We live in a world which is becoming increasingly noisy, both indoors and outside, because of increasing mechanization, and also because, as world population grows, we tend to live much closer to each other in cities, in houses with small gardens, and in flats.

What is noise?

Noise has been defined as unwanted sound, but this definition leaves much to be desired if it is to be used as a basis for making life quieter.

A mother will listen to her children's chatter and enjoy it, but if she feels ill, or if the baby has just with difficulty gone to sleep, the same chatter will be noise and unwanted. The dripping of a tap, unnoticed all day, will, in the silence of the night, become a loud and irritating noise. A typist listens with some pleasure to the rhythmical tapping of her own machine, but to her a second typist in the room produces an irregular noise. Trains roaring past are almost unheard by the occupants of a house, but a motor-mower further down the road provokes real indignation on a quiet afternoon. A sudden noise is often startling—a jet screaming overhead, the boom as it breaks the sound barrier. To the young a transistor radio is a source of musical pleasure, to the old a noise.

Whether a sound is a noise depends on a person's mood, his situation, and his tastes. If any attempt is made to check noise by legislation, how is this variation to be dealt with?

For discussion:

Schools will be able to add to this list of sounds and noises. Can too great a tolerance be shown to noisy members of the family, neighbours, the general public?

Noise and the Law

Certain sounds, especially if they are loud or out-of-place, are obviously a nuisance and can be dealt with by bye-laws. The Noise Abatement Act of 1960 attempted to increase the range of these, and the Noise Abatement Society is trying to introduce measures to discourage the production of sounds over 60dB (see below).

It is well known that motor-vehicles must be fitted with effective silencers—the penalty for their type of noise is becoming much heavier—and also that horns may not be sounded when the vehicle is stationary, nor in built-up areas between 11.30 p.m. and 7 a.m.

Attempts to make similar conditions to restrict the noise of aircraft have so far failed, on grounds of safety. It is obvious that something will have to be done, as the excessive noise is normal not only to residents near airports but also to the pilots and aircraft themselves.

Noise from factories, workshops, kennels, juke-boxes, may well be an annoyance to those living nearby. This noise may be limited by local authorities under the Public Health Act, if it is an "excessive, unreasonable or unnecessary" noise that is prejudicial to health. Proceedings must be instituted by not less than three aggrieved householders within hearing of the noise. These people are often difficult to find—some people love dogs, or music from a juke-box.

Noise can also be dealt with by legal action in the Chancery division of the High Court. Here an injunction is sought to restrain a person from causing a private nuisance—the noise need not be prejudicial to health.

More difficult to deal with are temporary noises such as a road drill working outside a window, or a tractor working all night in the fields. Fortunately all these problems can often be dealt with by friendly negotiation without the need of a court action.

How is noise measured?

Sound is produced and transmitted by vibrating sub-

stances. When an object is hit it vibrates; and these vibrations cause vibrations in the air which spread to the ear drum. The vibrations of the drum are transmitted by bones and fluid to the nerve endings which are sensitive to them. The brain interprets the resulting stimulus as a sound. The more rapid the vibrations the higher the pitch of the sound, but the larger the vibrations the louder the sound produced.

The variations in air-pressure produced by the sound can be used to measure the intensity of the sound. An instrument working in this way will give a reading in decibels or dB.

This will not give an accurate measurement of the loudness of the sound, for if two notes are of the same intensity the higher note will appear louder. This is further complicated by the fact that most sounds are a mixture of notes of different pitch. For this reason loudness is measured in phons by comparing the loudness of the sound with the loudness of a pure note of pitch, 1,000 vibrations per second. The intensity level of the pure note in decibels equals the loudness of the sound in phons.

A simpler scale is produced if loudness is measured in sones, where 1 sone equals the loudness of a pure note of pitch 1,000 vibrations per second at an intensity of 40 dB.

These comparisons have to be a subjective judgement, but fortunately there is good agreement from person to person on this. In 1962 in Salzburg, at the International Congress for Noise Abatement, a start was made on an international loudness meter.

Effect of noise

Is noise harmful? There is not yet any real agreement on this except in cases where the noise is extremely loud, when permanent deafness may be caused. At lower intensities temporary or partial deafness may result, affecting the hearing of notes of certain pitch. The human ear is sensitive to notes of pitch 20 to 20,000 vibrations per second. Damage to the hearing of speech sounds (200 to 7,000 vibrations per second) can be produced by loud notes of pitch 300-3,500 vibrations per second. For comparison middle C on the piano is a note of pitch 256 vibrations per second. Since notes of higher frequency are more harmful for the same intensity it is the hearing of higher pitched notes which is first affected. This deteriorates anyway with age.

It appears possible that noise interferes with efficiency at work, making jobs involving concentration and accuracy more difficult.

Sound has psychological and physiological effects which produce insomnia and muscular strain. It has been found that a passing car will increase the blood pressure of a sleeping person. Noise also produces irritation and annoyance.

For discussion:

It has been suggested that those who are brought up in noisy surroundings will notice noise less and tend to produce more noise themselves. Is this an advantage or not in modern life?

Noise in the home

Noise in the factory and street is to a certain extent dealt with by legislation, but noise in the home is becoming an increasing problem as so much more is mechanized. Greater efforts could be made to cut down the noise produced by vacuum cleaners, washing machines, spin dryers, etc., used by the housewife. Working in a noisy atmosphere is tiring and reduces the capacity for work. Radios, record players and TV sets add to the general noise about the home.

For discussion:

Would members be prepared to pay slightly more for a quieter model? (The writer regrets refusing to buy a quieter sewing machine at slightly greater cost.)

In how many homes does a radio provide background noise all day for housework, conversation and homework? Are we so used to ignoring these sounds that we are losing the art of listening?

As houses are placed closer together and flats are used more, greater insulation from room to room and house to house is necessary. Insulation should not be too effective, as some people complained when neighbourly noises were cut off. Yet complaints are made if the click of a light switch can be heard from room to room.

A survey was made in a block of flats to see how much annoyance was caused by transmitted sounds. Sounds can be transmitted by walls, pipes and floors as well as by air.

| <i>Source of Sound</i> | <i>% noticing sound</i> | <i>% troubled by sound</i> |
|------------------------|-------------------------|----------------------------|
| Wireless | 71 | 32 |
| People moving about .. | 60 | 31 |
| Children playing .. | 60 | 26 |
| Doors banging | 54 | 46 |
| Cisterns | 39 | 28 |

It is interesting that the most noticed noise was not necessarily the most annoying.

It appears that greater effort should be made in new buildings to provide efficient insulation. In established houses much can be done by carpeting floors, using thick curtains and placing noisy objects on soft mats away from the wall. Often new motors for refrigerators and new cisterns for lavatories will enable these to work much more silently. The Noise Abatement Society produces a pamphlet on cutting down household noises.

For discussion:

Hospitals are often said to be very noisy places. Have members any experience of this or of the work done to check noise in them?

Are people afraid of silence? Pointless chatter and transistor radios in the country might suggest this.

Books for reference:

Publications by the Noise Abatement Society, 26 Old Bond Street, W.1.

Noise in Factories. H.M.S.O. 1960. From a library.

Acoustics in Modern Building Practice. F. Ingerslev. (Architectural Press.) From a library.

Section IV

The Law To-day

(i) THE LAW AND THE PUBLIC

NOTES BY JOHN H. HERBERT

Law and its observance

The idea of obedience is implicit in a good system of law. The law of a country means those rules and regulations which a citizen should obey. The followers of a game or sport are governed by the rules. Failure to comply with them involves penalties. In a team game not only an offending player but the whole side is penalized. Offending against the laws of a country involves punishment in the hope that a repetition will be avoided and others deterred from so doing. We live under those rules of conduct embodied in the law. Observance enables us to live peaceably and in relative safety.

Such laws have come into being in two ways: by the general agreement of the people, endorsed in the Courts; and by prescription of the governing body in Acts of Parliament. Thus we have Common Law and Statute Law. The tasks of enforcing the law falls on the police (see next study). But law will not function, nor will the police discharge their difficult tasks, without the close co-operation of the public.

We have great traditions in this matter of observance of law and obedience to it. Lord Denning has said: "It is due to the fact that for hundreds of years, from the time of Henry II, the people took an active part in the administration of justice." (Ref. D, page 3.) Quoting a historian, he says that obedience to law is "the strongest of all the forces making for the nation's peaceful continuity and progress".

There is the important question, however, of what may be termed the moral compulsion of the law. A people must have a sense that its laws are right and just. There is a reciprocal process. The governing body must enact the things which it

believes to be not only right and just but likely to command the ready acceptance of those from whom obedience is expected. Likewise those who administer the law must have a sense of its rightness. A judge, who is the representative of the Sovereign and independent of the Government, when taking the judicial oath, will say: "I will do right to all manner of people after the laws and usages of this realm, without fear or favour or ill-will."

Fairness and truth

It is laid upon all connected with the administration of law that it shall be done with scrupulous fairness and by the strictest observance of truth. Judges, counsel, solicitors, magistrates, witnesses, the police—all should direct their efforts to secure that "justice shall not only be done but shall appear manifestly to have been done", as a great Lord Chief Justice once said. The great traditions of the law and its service should be maintained at the highest level. The ideal is not always attained; there are some departures from the truth in some Court proceedings, but the great traditions are there.

Press and public

Virtually all our Courts are open to the public. We no longer speak of Police Courts, which were so called because most of the cases were brought by the police. Such Courts are now called Magistrates' Courts. The public are not admitted to Matrimonial or Domestic Courts, nor to the Juvenile Courts. Adult School members may try writing to the Clerk to the Justices for permission to attend a Juvenile Court, and will do well to consider attending our Public Courts to see them at work.

The press attend all Courts but the Matrimonial. Representatives of the press are the interpreters of the law and of its administration to the people. Coatman vividly portrays the important role played by the press (Ref. E, Chap. 8). As integrity is demanded of those who administer the law, so is a high degree of uprightness expected from the press. The public gets its impressions of the law from the daily paper. There must be right and true reporting. If there are procedures which are likely to shake the public confidence, the press is there to present them. The public and the press must be satisfied that everybody concerned with the law, and especially the police,

are acting in accordance with the law of the land. (See Ref. C, pages 75-77.) Lord Atkin, in a memorable judgement, said,

"No wrong is ever done by any member of the public who exercises the ordinary right of criticizing, in good faith, in public or in private, the public act done in a seat of justice. The path of criticism is a public way; the wrong-headed are permitted to err therein. Provided that members of the public abstain from imputing improper motives to those taking part in the administration of justice . . . they are immune. Justice is not a cloistered virtue; she must be allowed to suffer the scrutiny and respectful, even though outspoken, comments of ordinary men."

Young persons as rebels

There is a strong element among young people that is rebellious. We are bound to ask: "Why do our young people break the law, especially in this affluent age?" Fyvel (Ref. A) lays much emphasis on the great sense of insecurity which is engendered by our present way of life. His chapter on "The Destructive Element" compels us to wonder at the inexplicability of all the wantonness of the destruction by youngsters—damage to churches and houses, to street lamps, growing trees and shrubs, the smashing of light bulbs, mirrors and luggage racks in trains. More often than not this is done by a gang. In March 1963 a gang of schoolboys was responsible for a long string of motoring offences, some of which, if committed by an adult, would have meant lengthy prison sentences. In recent years the motor car has lured countless numbers of young people into committing serious traffic offences. Many of them, still in their teens, have received more than one period of disqualification from driving. It is true that adults are equally culpable, but in young people the position is far more serious. Is it all due to a desire for adventure? Do young people like running into danger? Do they think enough about things before they do so? We cannot answer with any assurance. But this is not co-operation with the law, nor does it make for healthy growth and development.

Fyvel (see Ref. A, pages 102-07) gives the comments of a London Social Worker, some of whose boys were on a serious charge. "In Court they looked physically smaller—infants. They found themselves suddenly helpless—there was a sudden awareness on their part that all their fantasy strength was of no use to them." In the gang they are one type of

person, but by themselves and facing an unfamiliar situation they are quite different. The assertive untractable young man of the gang shows up as helpless by himself. But (the worker goes on) "the right girl, the right friends, a job, or merely the advance of time, helps him to pass from adolescent insecurity". The features of our modern life in all its complexity, with its demands upon nervous energy and all its strains, leave people of all ages, and particularly young people, in a condition of unease and insecurity.

The helpers

The law and those who administer it have many who assist in promoting the idea of a ready obedience to its demands. There are countless social workers, the list too long to be enumerated, many of them in our Adult Schools. They give time, energy and concentrated thought to the innumerable problems of the day. Such helpful people deserve the encouragement of a response from those among whom they work. In addition they need the support of an enlightened and wise public authority, whether local or national. The official mind does not always engender enthusiasm; in fact, officialdom may often be most depressing.

The real advance

In his last chapter, "Education in the Affluent Society" (Ref. A), Fyvel speaks of the need for a National Purpose (page 234). He started his book with the study of a group of young men, "Teds", hanging aimlessly about, not knowing what to do. Their confusion, he says, throws light on the urgent need for the material advance of British working-class youth to be accompanied by a cultural advance. Education must be devoted more and more to preparing young folk to play their part in the society in which they find themselves. If this is true for young folk it is equally important that older people like ourselves increasingly equip themselves for the same tasks. As we advance step by step in such directions, the law will be the voice of the people and the people will acclaim it. He on whom the law of the land sits lightly is the happy man.

(ii) THE POLICE

A police force is an established institution in virtually all the countries of the modern world. In democratic countries the

words "police" and "constable" have a long and honourable history, associated and synonymous with organized government. The duties and powers of the police are defined by law. The police are responsible for maintaining the law and order of the realm and are themselves answerable to the law as its paid agents.

A historical glimpse

The history of the subject is interesting and rewarding. Three stages may be noted here. First, the people themselves, then only few in number, were at one time responsible for maintaining law and order. Later, the Justices of the Peace, with the help of constables, were in charge of the country, the population still being comparatively small. Eventually the professional Police Force (the subject of this study) was entrusted with the maintenance of ordered life.

The growth of the police system in this country dates from the early nineteenth century when Sir Robert Peel brought in the Metropolitan Police Act of 1829. "Peelers" and "Bobbies" are names for police constables emerging from that time. There have, of course, been others. Legislation since then has been devoted to further improvement in the Force and it is important to note the enormous advance in the standard of our police over the last 150 years and particularly since 1900. Nowadays men with gifts of mind and character are needed for this work in all its range of different and specialized activities.

Training for police work

A cursory glance at the many details involved in the training of a police officer suggests a scheme of wide range and variety. All the facets of our human nature are involved. Body, mind and spirit are bound together in a long and interesting process.

Physical fitness is required for the many exacting duties. Exercises and drill give him bearing and carriage and engender a sense of the value of disciplined and concerted activity, as well as equipping him to deal with emergencies. A police officer should master swimming, too, and should know how to rescue people from drowning. First aid and its application will be another of his studies and accomplishments.

Qualities of mind and character are indispensable for the

good officer. His position in society and the tasks he performs expose him to great temptations, to which only a small number succumb. We can be profoundly thankful that they are so few. Such situations are always most poignant. All efforts in his training are directed to enabling him to fulfil the highest traditions of the force. Probably his best school is the hard but absorbing one of practical experience. All the theory in the world will not suffice if he cannot readily apply with speed, tact and courtesy the things he learns in the training centre.

There are Probationary Training Centres and District Training Centres but the full range and extent of police training are found in the curriculum of Police Colleges such as that at Ryton-on-Dunsmore, established in 1948. Sir Harold Scott has referred to a police college as "a sort of university which will broaden the outlook, improve the professional knowledge and stimulate the energies of men who have reached, or are reaching the higher ranks of the service". The relationship between instructors and students is comparable with that between staff, tutor and students at Oxford and Cambridge. Experience of the work of these colleges is open to men from the Commonwealth, some of them non-white.

Enforcement of the law

The enforcement of the law by the police touches our life in multitudinous and diverse ways. Traffic control is only one example. The public regards some of the traffic regulations as irksome. The police regard as their job the preservation of the free use of the highway by all road users. All should be able to pass along it without let or hindrance. Road signs, traffic signals, police directions are for the help and guidance of the public, and disregard of them means peril and penalties. As we think of the traffic problems of any of our great cities we can envisage the magnitude of the tasks which our police are called on to discharge. How many of us would like to undertake such a task? Think of the big occasions—protest marches and mass meetings—when the police may be called on to disperse the crowds.

The work of the police

Full justice cannot be done here to all the work of the police force, owing to its range and diversity. Its members preserve the public order, and ensure the safety and general

welfare of the people. In times of emergency it is their duty so to act that normal conditions may quickly be restored. On great national occasions and in times of public calamity they are there to help.

Their chief endeavour is the prevention of crime, and when crime has been committed they concentrate on the detection and arrest of the offenders. In this matter of detection the officer from the Criminal Investigation Department, the C.I.D. detective, is the specialist. As such he will call in the scientist and in doing so he must prove himself to be an able and penetrating investigator. He must be able to work in close partnership with the expert in scientific matters. C.I.D. officers concentrate on particular kinds of crime. Some are specialists on fraud, others on forgery, others on safe-blowing and particularly on the use of gelignite. Some specialize on cases of murder. The range of the application of science to detection is measureless. It covers about every phase of knowledge. It is almost an axiom that pursuit of scientific knowledge means the taking of infinite pains. It is so with the criminal investigator. "It is patience more often than not that beats the criminal", a member of an Adult School remarked.

The case in the court

Adult School men and women have sometimes been called to jury service or as witnesses in a court case. Such an experience will have enabled them to see something of the care that is taken to present a case with fairness. The police officer true to the higher traditions of the service will strive to present the facts of a case fairly, reasonably and truly. He will obey the rules of evidence and be very strict in ensuring that any statement made to him by any accused person shall be entirely voluntary. There are always byways from the direct road of truth into which some people, including police officers, may be tempted to wander. Generally speaking the standard of police evidence is very high. Many a young person and many an adult, even a man with previous convictions behind him, has had a less severe sentence passed on him because an understanding officer has spoken on his behalf from deep experience and knowledge of offenders. In a court of law there is much team work to be done to reach the best decision in a case. The judicial bench, the court clerk, the police and other witnesses, even the accused, the probation officers, and others who may

speak on behalf of the accused—all combine in the hope that good will emerge from the less good.

The police dogs

Dorothy Campion's book (Ref. G.) is a most engaging study on this subject. The co-operation of the R.S.P.C.A. was indispensable before anything could be done. The men who would prove to be ideal trainers and handlers of dogs had to be found. A trainer must know the kind of man and dog who would be suited to the work and who could strike a happy relationship. The breed of dog most favoured is the Alsatian.

A constable must have completed his normal training before an application to become a dog-handler can be considered. He must be a happily married man whose home will be one where the dog will be loved and cared for. The character of the man, the handler, is of great importance. He must have exemplary patience and be ready to acknowledge his own errors and not blame them on the dog. He must show cheerfulness and good temper in all that he does, especially during the training period. The dog must never be afraid of him and any correction has to be done in the right way and with kindness.

Only a perfect specimen of dog is chosen for this important work. He must ignore everything but the job in hand; nothing must lure him from his appointed task. The sharpest pain from mercilessly inflicted wounds must not prevent him from maintaining his self-control. Only when he is commanded to do so must he use his teeth on a suspected criminal. The police dog, incidentally, saves the British Transport Commission millions of pounds a year.

The police are the paid representatives of the law in our country, a country in which we enjoy the great freedoms. Are we true to our great traditions of fair play and justice?

For discussion:

- (i) Is it ever right to break the law of the land? If so, under what circumstances?
- (ii) Are law and right the same thing?
- (iii) How do magistrates get appointed to the Bench? Are you satisfied with the process?
- (iv) Are you happy about our present methods of jury service and of trial by jury?

Who is responsible?

There are those who believe that the nature of our society, with its emphasis on affluence and materialism, the exploitation of sex, the flaunting of immorality and the presentation of violence in much modern literature and in plays, films and newspapers, is responsible for the growth of crime, and that the criminal is the product of this kind of environment. Our age has known two world wars, mass-murder, successful acts of aggression, and race hatred leading to the vilest acts of torture and of extermination. These forms of evil have helped to create an immoral atmosphere which itself has encouraged an attitude of cynicism and of indifference to moral values, so that it is not uncommon to hear the expression: "I do not know what is meant by right and wrong." Diminished personal responsibility is also implicit in some aspects of modern psychology, with its emphasis on the irrational forces which are rooted in the sub-conscious.

These factors cannot be ignored, but men cannot be excused for every immoral and illegal act they perform. There is good as well as evil in both society and the individual, and character is shaped by the choices which men make. Weakness of character may be inherent; if so, reinforcement through moral training and discipline is necessary. Home and school are part of the environment, and children can be moulded for good or ill by the influence of parents and teachers. There are factors in both society and the individual which make the criminal.

A changed and changing attitude

All this is part of the pathology of crime, and it means that we have moved a long way in understanding from the days when the death penalty was inflicted for minor offences so that juries were reluctant to convict and the law was brought into disrepute. But is the law to-day so perfect that there is no danger of a miscarriage of justice? The Evans-Christie case in 1950 and 1953 was not reassuring. Evans was found guilty of the murder of his wife and baby (technically of his baby) and was hanged. In 1953, Christie confessed to the murder of six persons including Evans' wife and child. He was condemned and hanged. The Home Secretary ordered an inquiry which, however, was held in secret. To-day hanging is still the penalty

for capital offences, but the Homicide Act of 1957 makes provision of varying kinds for non-capital murder. Neither Evans nor Christie would have been hanged if this Act had been in force.

Steps on the way

The last hundred years have been marked by a number of important milestones. In 1864 the first Royal Commission on Capital Punishment was appointed. It reported in favour of abolishing public executions—it did not favour abolishing hanging as such—and this became effective in 1868. In 1908 the Children's Act abolished the death penalty for any person under sixteen. This was amended to eighteen in the Children and Young Persons' Act of 1933. The work of Roy Calvert, especially his book *Capital Punishment in the Twentieth Century* (1927), together with the work of the Howard League for Penal Reform (created in 1921 by the amalgamation of the Howard Association, founded in 1866, and the Penal Reform League of 1907), resulted in the first Bill in the House of Commons to abolish capital punishment—in 1928. It was not passed, but a select committee in 1929 reported that abolition had not caused an increase in the murder rate in any European country which had abolished it, and the committee suggested a trial period of five years. But this too was not accepted. Nearly twenty years later, in 1948, the Criminal Justice Bill included suspension for five years. This was passed by the Commons on a free vote but was rejected by the Lords. The Government, however, appointed a Royal Commission to consider "whether liability under the criminal law in Great Britain to suffer capital punishment for murder should be limited or modified". This precluded the Commission from recommending abolition but it did make a number of recommendations limiting the imposition of the death penalty. The chairman, Sir Ernest Gowers, was an abolitionist and in his book *A Life for a Life* (1956) he gave reasons for his conviction.

In 1956 the House of Commons, on a free vote, passed Mr. Silverman's Bill for abolition, but the Lords rejected it. The Government decided to modify the law of murder and, in March, 1957, the Homicide Act became law.

The Homicide Act

This Act retains the death penalty for only the following:

Section VIII

Voluntary Movements

NOTES BY GLADYS R. PUNCHARD

Recommendation to schools:

Special organizations might be assigned to individual members of the class to obtain information for discussion in school. References are given throughout notes.

ii VOLUNTARY SERVICE IN THE WELFARE STATE**English pattern of society**

The strands of the Welfare State have now become interwoven inextricably with the British way of life; but it would be very misleading to assume that direction by the State or dependence on State action is inherent in the British character. A Spanish writer has described the structure of the English community as the "direct outcome of the genius of the race for spontaneous organization". He adds:

"An ever-growing number of private institutions take upon themselves the numerous tasks which a modern nation has to fulfil: education, the protection of children, of animals, of the landscape, of the theatre, Shakespeare's memory . . . and what not. All these institutions live and thrive. All find not merely the necessary funds but the necessary vital warmth, the necessary number of devoted enthusiasts ready to give up to their obscure tasks a generous slice of their life."

This, though written before the legislation of the 'forties, is still true of the English pattern of society.

Voluntary societies: "springs and channels"

One needs only to listen to the special appeals made on the radio to gain a conception of the variety of voluntary

organizations operating in this country. Examining the relative functions of State and voluntary bodies consequent upon the 1944 Education Act, the late Sir Fred Clarke pointed out that the State could not function without the co-operation of those voluntary bodies which had so long borne the burden of the work to be done. For the generating and directing of the energies of the State, he said, the voluntary bodies must "provide the springs and channels. If they fail, the pattern either collapses or comes to depend for all its vitality on official sources. In either case freedom is no more. Even the keenest of local authorities could not hope to energize a moribund society nor reawaken its dying initiative." The essentially democratic nature of voluntary organizations justifies this comment.

Spiritual and personal needs

Most of our material needs are now catered for by our social legislation. It is true that there are still many gaps and many voluntary societies—such as the W.V.S., the Old People's Welfare Committees, "Hospital Friends" and the many constituent bodies of the N.C.S.S. (National Council of Social Service)—are attempting to fill those gaps. But the main problems are now not so much material as personal and spiritual—problems which cannot become the subjects for State legislation. In his Rede lecture of 1959 Sir Charles Snow assessed the significance of the intensely rapid rate of change which has been taking place during the last decade and which will probably increase still more and affect more people in the next. As a result, people are finding adjustment to life much more difficult. Having prepared themselves to live in one type of world, they are facing problems entirely different from those they had envisaged, owing to the changing moral and social values of the times. The State may indeed legislate—for example, on divorce—but it needs the Marriage Guidance Councils and the Family Service Units to deal with the human problems involved.

Some Social Service organizations

(1) *Toc H* (15 Trinity Square, London, E.C.3)

For members of *Toc H* the whole emphasis is on personal relationships. It owes its origin to the inspiration of the Rev. P. B. ("Tubby") Clayton—a chaplain during the First World

War, whose main aim was to provide some sort of homely club for soldiers in Flanders. "Talbot House" (opened in 1915 in the Belgian town of Poperinghe, near Ypres), with its over-night hospitality, its recreation and writing rooms, library, refreshment bar, "hominess, fun, music, games, laughter, books, pictures", but also its Upper Room—the chapel in the attic—was such a club. "Here", adds Tubby, "they laid up their griefs, their fears, their burdens. Hence they emerged comforted and renewed."

The experience in Flanders led Tubby Clayton to conceive the idea of providing such a centre of fellowship in London to meet the needs not only of the returned members of the old Talbot House, but of all types of men; for, he said, "in London men are even more lonely than they are in Flanders". The idea spread and by 1939 branches had been established in over 1,000 places in Britain and had spread throughout the Commonwealth and beyond to many other countries. In 1922 the Women's Association was established and this also has its branches all over the world.

Too II emphasizes the importance of right personal relationships in the creation of a Christian social order. "To conquer hate would be to end the strife of all the ages, but for men to know one another is not difficult, and it is half the battle." An inflexible rule of the organization is that all distinctions of rank must be abandoned on entering the society. "All rank abandon, ye who enter here" was inscribed over the chaplain's door in Talbot House.

(2) *Rotary International of Great Britain and Ireland* (Tavistock House, Tavistock Square, London, W.C.1)

"Service is my business" is the guiding principle of Rotarians. The movement describes itself as "a world fellowship of business and professional men united in the ideal of service". The idea of such a fellowship was born in the mind of a Chicago lawyer, Paul Harris, in 1905 "out of his own loneliness as a stranger in a great city". Membership is on a classification basis, each member of a Rotary club representing a different business or profession, but always in an executive capacity. Trade union *leaders* are eligible for membership. The weekly lunch meeting is an essential feature of every club.

High ethical standards in business, social service, and international understanding are matters of concern to Rota-

rians. Their service to local communities is well known and very varied. Rotarian employers have a good record in the employment of ex-prisoners. Their work with under-privileged boys has resulted in the foundation of a Rotary Boys' House in Weston-super-Mare and in the formation of many boys' clubs and camps. They have also shown keen interest in the development of cultural activities, e.g. in The Little Theatre, Bristol.

Rotary is essentially an international organization, as its title states (*Rotary International*: Evanston, U.S.A.) Clubs are found in all countries except Spain and China and those of the Soviet bloc. Rotary Foundation Fellowships enable young men and women graduates, between the ages of 20 and 28, to pursue a year's course of advanced study in some country other than their own. Each Rotary Fellow thus becomes a two-way ambassador of good will."

Rotary is an exclusively male organization, but in 1923 the wives of Rotary members organized themselves into the movement known as "The Inner Wheel". Membership is not on a vocational basis and is confined to relatives of Rotarians. ("Inner Wheel", 89/91 Newman Street, London, W.1.)

(3) *The Soroptimist Movement* (63 Bayswater Road, London, W.2)

A comparable movement in the women's world is Soroptimism. Soroptimist clubs are classification service clubs for professional and executive business women. They originated almost simultaneously, but quite independently, in this country and in California in 1920 and 1921 respectively. The name, Soroptimist, was first adopted by the American clubs and later imported into Britain and Europe. The first International Soroptimist Convention was held in London in 1930. They met again in Paris in 1934, and in the U.S.A. in 1938. After the Harrogate Conference of 1948, the organization obtained representation on U.N.E.S.C.O. One of its main concerns has been the implementation of the Declaration of Human Rights. Each club cherishes its right to autonomy in the choice of avenues of social service.

Like Rotarians, Soroptimists regard it as their responsibility to maintain high ethical standards in business and professional life. They also regard the improvement of the status of women as one of their major concerns.

Women's organizations

The status of women is *one* of the concerns of the Soroptimist movement, but it was the *prime* concern in the organization of Women's Institutes and Townswomen's Guilds. The need for specific women's organizations arose from the fact that, despite the coming of the franchise and the removal of sex-disqualifications, women were still regarded as merely second-class citizens. Service to women is therefore the guiding, though not the exclusive, principle of these organizations.

(1) *Women's Institutes* (39 Eccleston Street, London, S.W.1)

The idea of institutes for women in rural areas came originally from Canada, but the first British institute was formed in 1915 in the Anglesey village of Llanfair P.G. It is difficult to exaggerate the effect of Women's Institutes on village life. hitherto the interests of the women had been confined to domestic life. They had little or no social intercourse outside the school or church, and they regarded participation in public life as the prerogative of their men-folk. At their monthly meetings, however, they began to learn something of the conduct of public affairs, about housing, water supplies, sanitation, education, and child-welfare, etc.; and, more important, they discovered that they had opinions on these matters—opinions that came to be respected by the community.

Craft work, drama, art and music are important Institute activities, and Denman College (Marcham, Abingdon, Berks) provides a valuable training centre for all of these activities, in addition to courses on literature, local history, civics, social history, etc. Details of these courses may be found in the monthly magazine *Home and Country*. A film of the W.I. activities is now available (25s. for one showing) from "Town and Country Productions", 21 Cheyne Row, Chelsea, London, S.W.3.

(2) *Townswomen's Guilds* (2 Cromwell Place, South Kensington, London, S.W.7)

The Townswomen's Guilds arose directly out of the Suffrage movement. When the 1928 Act admitted women over 21 to the franchise, Dame Millicent Fawcett, the veteran Suffragist, urged that the National Council for Equal Citizenship should devote itself to the education of the new women voters, and it was agreed to develop an organization in the

towns on the lines of the Women's Institutes, with very similar activities but with a definite emphasis on civics. The first Guild was formed at Haywards Heath in Sussex, in 1929. The parent Suffrage organization abandoned its exclusively political activities and reconstructed itself as the National Union of Townswomen's Guilds.

Community centres (26 Bedford Square, London, W.C.1)

Many voluntary organizations find a home in the local Community Centre. It was in June 1929 that the first step was taken towards the establishment of Community Centres, at a joint conference of the National Council of Social Service, the Association of Residential Settlements, and the Educational Centres (then Settlements) Association. They were concerned about the people living in the new housing estates which were rapidly developing at this time, and were anxious to stimulate and foster a healthy social life on these estates. A Social Estates Committee was set up and, with financial help from the Carnegie Trust and grants from some local authorities, it was found possible to appoint, at least in some areas, full-time paid secretaries for Community Associations; but voluntary service was also necessary and is indispensable to the maintenance of a Centre.

The National Council of Community Associations has defined such an Association as a "democratic fellowship of individuals and organizations bound together by one common purpose—the common good". The Community Association should be alive to the needs of the neighbourhood which it is serving, and, where these are not adequately met by the various voluntary organizations which use the centre for their meetings, their educational courses and their social functions, the Association must fill these gaps by its own programme of activities. Individual membership of a centre is encouraged and both groups and individuals find representation on the governing body of a Centre. The Common Room is open to all, individual and group members alike, as is also the Refreshment Service; both of these provide welcome opportunities for neighbourly intercourse, for the Centre should have a corporate life of its own and not be merely a building in which rooms can be hired, though many accommodation problems have been met by its existence. The prime concern of the Community Association is the building of a community consciousness to

meet the needs of the many "uprooted" persons living in our new estates and new towns.

"The Centre", writes Sewell Harris, "provides rooms in which things can happen, in which activities can be carried on, but it must do more than that. It must be a centre to which individual members of the community can turn, sure that they will find help if they are in difficulty—not necessarily direct material help but at least a sympathetic understanding and advice which will put them on the way to solve their problems." (See *Community Centres and Associations*—N.C.S.S. 1s. 6d.)

Question for discussion:

- (i) What dangers, if any, are there of overlapping in our voluntary services?
- (ii) What is your reaction to the apparent exclusiveness of Rotary Clubs?
- (iii) Do you consider that separate women's organizations still have a specific function to fulfil?
- (iv) Do you agree that the voluntary organizations provide the "spring and channels" of a democratic society? If so, why?

(ii) THE VOLUNTARY PRINCIPLE IN ADULT EDUCATION

Adult education

The term "Adult Education" refers specifically to the service of voluntary bodies. When the State assumed responsibility for the education of the adult in 1944, the term used in their official publication was "Further Education", and this designation is used for all committees and organizers working under the aegis of the local authorities. (See Ministry of Education pamphlet No. 8. 1947.) This pamphlet examines the relationship of the L.E.A.s to the voluntary bodies already in existence, although its main purpose is to guide the local authorities in the preparation of their own plans for the "Further Education" of the citizens of this country. "We must plan", says the report, "for a well-balanced community of well-balanced men and women. . . . The need is implicit in the responsibilities of a democratic society."

"A permanent national necessity"

Long before the Government came to this very belated decision, this need had been the concern of many voluntary

organizations, who had as early as 1919 reported to the Government that "adult education must not be regarded as a luxury for a few exceptional persons . . . but is a permanent national necessity, an inseparable aspect of citizenship". (See *Design for Democracy*, p. 55.) Was their work finished when the Government assumed responsibility at long last? Ross D. Waller, commenting in 1956 on the 1919 Report, replied: "No, the difficult, pioneering, controversial tasks are in the long run the most important, and for them the voluntary bodies are still necessary. Independent voluntary organizations seem to be a permanent characteristic of democratic societies, and one of the surest safeguards of their health" (p. 43). Eric Baker, then Secretary of the National Peace Council, spoke of them as "the authentic conscience of the community in the field of human relations".

Origins of the adult education movement

The movement for adult education was a missionary enterprise. The social conditions of the nineteenth and early twentieth centuries provided fruitful soil for this sort. The Adult School Movement, a pioneer for adult education, found its inspiration in the desire to cope with the illiteracy of the masses, to improve social conditions, and through fellowship and understanding to bridge the class barriers that were the pattern of nineteenth century England. Such movements as the Co-operative Societies, the Mechanics' Institutes, the Mutual Improvement Societies, were all animated by this missionary spirit.

The pattern has changed. Education for the underprivileged is no longer a widespread need in this country; but what of the need for education in a sense of responsibility? Is not this still a challenge even for the educated?

Some characteristics of voluntary bodies

(1) *Social purpose*

Although it is true that in the early stages there was on the part of the underprivileged a desire to use such educational agencies as existed for *individual* advancement, it is also true that this attitude was part of an over-all awareness of the needs of one's fellow-men and of a desire to equip oneself for service to the community. That this social purpose is still a vital

characteristic of their work, adult educationists were reminded by the Director-General of U.N.E.S.C.O. in 1949 at a conference in Elsinore when he quoted Dostoevsky's challenging words, "Everyone is responsible for everything to everyone else", and he added: "When you are discussing adult education, you are in fact discussing no less a matter than the future of our civilization."

(2) *Freedom of choice*

Freedom in the choice of studies, freedom of discussion, consultation in the organization and conduct of classes, and the ultimate responsibility for success or failure consequent on this freedom—these are indispensable characteristics of the voluntary bodies as distinct from classes organized by the L.E.A. Thus freedom and responsibility walk hand in hand.

(3) *Common interests and outlook*

Voluntary groups have a homogeneity of personnel which is often lacking in L.E.A. classes. There is a corporate spirit which is valuable for group study. However different they may be in outlook or background, members of a Co-operative Guild, a W.M.A. club, an Adult School, a trade union, have come together for a specific purpose: they have interests in common and they have a corporate life which provides a valuable basis for group discussion. It might be argued that such groups could become narrow and self-centred, but the method of free discussion should obviate such a danger.

(4) *Bridge between experts and public*

In an age when the expert tends to take control in all walks of life, the role of the amateur cannot be overestimated. In *The Future of Education*, Sir Richard Livingstone describes an incident in a London Settlement when a working-man with a love of poetry succeeded in keeping a group together and making poetry a popular choice where a qualified university graduate had completely failed—with the same audience. At its March conference in 1958 the W.E.A. executive made the following statement:

"The W.E.A. must direct attention both to the legitimate role of the expert and to the limitations of his expert knowledge and techniques. It must emphasize the place of other elements such

as judgement, sensitivity, and imagination in a more healthy society, and, where these things are missing, help to create them. In its own work it must depend on a partnership between tutor and student, each learning from the other."

Dangers to be avoided

(i) Exclusiveness

The very nature of the voluntary bodies engenders an exclusiveness which might detract from their service to the community. There is at times a temptation to concentrate on one's own particular organization, a danger against which W.E.A. members were warned at a recent conference. Six years ago the Secretary of the National Peace Council issued a similar warning, stating that so long as voluntary bodies concentrate solely upon their own particular interests to the exclusion of their general responsibility to society as a whole, they will "endanger not only their own continued existence but that of society itself".

ii) A minority movement?

It has always been assumed that the adult education movement will only touch about 2 per cent. of the population—"the fallacy of two-percentism", as Brian Groombridge phrases it. We must avoid the serious danger of intellectual snobbery. "If we conceive ourselves as a minority movement, on whatever principle, we are losing the biggest opportunity we ever had." (Raymond Williams, to an N.I.A.E. Conference in 1961.)

Needs of the age

1. Adjustment to change (see first study).
2. Consideration of personal problems: more acute as material needs become less urgent.
3. Education for happiness: has there been too puritanical an approach in our efforts in the past?
4. Liberal studies in a technical age (see N.I.A.E. publication, 1955).
5. Consideration of political problems—hitherto avoided by most groups as savouring of party politics.
6. The European idea—see Ross Waller in *Adult Education*, November 1956.
7. Co-operation—see danger (i) above: exclusiveness.

Some voluntary bodies

Although a few of the voluntary bodies are grant-aided (e.g. the W.E.A., the Educational Centres Association, the Residential Colleges), all, whether grant-aided or not, depend to a greater or lesser extent upon voluntary sources for their income and personnel.

1. *The National Adult School Union* (35 Queen Anne Street, London, W.1)

The Adult School Movement is an entirely voluntary body. It is not grant-aided. As stated above, it was a pioneer in adult education and has always sought to adapt its methods to changing conditions in society. The earliest schools (the first was founded in 1798) challenged the almost universal illiteracy of the mass of the people: and, until well after the first National Education Act was passed in 1870, classes were held in Adult Schools to teach reading and writing to old and young alike. Men and women up to the age of 90 or over were to be found in some of these schools.

The interrelation of religion with education is a fundamental feature of the movement, and the study of the Bible (and of aspects of other world religions) is still an important element in the Adult School curriculum. The movement owed much in the past to the influence of the Society of Friends, but it is and always has been completely undenominational in character.

Schools sprang up in all parts of the country during the last century, and in 1899 the National Council of Adult Schools was formed. The title National Adult School Union was adopted in 1914.

Towards the end of the century the study of current problems occupied the attention of most schools and in 1910 the National Union published its first Study Handbook—a scheme of study for 1911. These Handbooks, published yearly, provide a comprehensive scheme of study based on a central theme and including aspects of religion, the arts, sociology, science, philosophy, archaeology, anthropology, and countries other than our own. The approach is deliberately comprehensive rather than specialist, and Adult School groups—now often taking the form of informal “home” groups—continue to grow up around the study of the Handbook.

Adult Schools have contributed much to the development of the Welfare State. Their members have always been active in many forms of social service. Adult School groups are held in

several of H.M. prisons. Their influence can also be traced in the origins of Educational Centres and Residential Colleges for Adult Education, and also in local and national government.

2. *The Co-operative Movement* (Stanford Hall, Loughborough, Leics.)

Early influence of Robert Owen.

1853. Rochdale Pioneers (started 1844) donated 2½ per cent. profits for educational activities, e.g. for a library, science classes.

1889. Women's Co-operative Guilds: social and educational.

1919. Co-operative College: social studies, courses in secretaryship, management, and Co-operation overseas.

3. *Young Men's Christian Association* (Great Russell Street, London, W.C.1)

1844. Founded for "improvement of spiritual and mental condition of young men in business". Bible classes, Mutual Improvement Societies. Undenominational, inter-racial, international. Its Welsh Executive Committee a "Responsible Body".

Colleges: Bernard Gilpin Society (Durham); Rhosse (Glam.); Kingsgate (Broadstairs); Dunford (Midhurst).

1877. Y.W.C.A. (Bedford House, 108 Baker Street, London, W.1) was started—a parallel movement.

4. *Workers' Educational Association* (Temple House, 27 Portman Square, London, W.1)

1903. To stimulate demand for education amongst working classes.

Methods: Tutorial classes. Co-operation with university extra-mural departments, summer schools, etc.

Grant-aided, a "Responsible Body".

Challenge of the sixties: a new constituency—professional classes, management, trade unions, retired persons.

W.E.T.U.C.—Workers' Educational Trade Union Committee: administers funds from trade unions for facilities provided by W.E.A. (e.g. for summer schools, short courses).*

*In 1961 the W.E.T.U.C. merged with the National Council of Labour Colleges—an early nineteenth century independent, working-class body on the left-wing of the Labour Movement, which is now willing to work with the T.U.C. education department and the W.E.A.

5. *Educational Centres Association* (Greenleaf Road, London, E.17)

Origins: Quaker and Adult School influence, to provide link between social settlements and residential colleges. Social and corporate life in own buildings. Non-residential courses provided by Centre, and by the W.E.A., and the L.E.A., etc. Grants from Government and from L.E.A.s.

Three types of centre: Independent (e.g. Swarthmore), University (e.g. Vaughan College), L.E.A. (e.g. many in Kent).

Students mainly middle class—"white collar"—relatively few manual workers.

The way towards residential settlements was pioneered by that at Toynbee Hall (1883).

(See *The Educational Centres Movement*, by A. J. Allaway. 1961. 5s.)

6. *Residential Colleges.* (Residential College Committee, Ruskin College, Oxford)

Two types: (a) long term, 1-2 year courses, (b) short courses.

Long term colleges include: Ruskin (Oxford, 1899); Woodbrooke (Birmingham, 1903); Fircroft (Birmingham, 1909); Co-operative (Loughborough, 1919); Hillcroft (Surrey, 1920); Coleg Harlech (N. Wales, 1921); Newbattle (Scotland, 1937).

Short-course colleges—two categories:

(a) Independent (e.g. Avoncroft and Denman).

(b) L.E.A.—many since 1944—e.g. Grantley Hall (West Riding); Lambton Castle (Durham).

Are there any L.E.A. colleges in your own area? If so, ask your L.E.A. for information about its activities.

For discussion:

(i) Do you consider some of the voluntary groups with which you are associated to be inbred?

(ii) Can you suggest ways of securing closer co-operation between your own movement and other bodies, e.g. the L.E.A.s?

(iii) What do you consider to be the specific value of the amateur in adult education?

Books for reference:

A History of Adult Education in Great Britain. Thomas Kelly. (Liverpool Univ. Press. 1962. 42s.)

Section II

Purpose in Politics

NOTES BY PERCY W. DAY

(i) POLITICS AND THE COMMUNITY

Many years ago Aristotle emphasized that man is pre-eminently "a political animal", i.e. interested and taking an active part in politics—which was possible in a small Greek city-state. How far is it possible to-day? Are the millions of citizens in the modern state interested in politics? Statistics of voting show a lack of political interest, particularly in local government. Is it due to ignorance or indifference? Nevertheless there have been many who have devoted themselves to this field and thereby have served the community, both near and far; it is a field which still calls for such purposive effort.

The Athenians described a person with no interest in politics as an "idiotes" (i.e. a private and ignorant person, out of relation with society). Does this description apply to-day? Should we not all be interested in politics, notwithstanding the remark of an American conservative, Fischer Ames: "Democracy is like a raft. It never sinks—but, damn it, your feet are always in the water."

Why be interested in politics?

Man finds himself in the modern world living under governmental authority, which must be obeyed. His nature is to live in communities. Politics starts with the fact of community life. It looks at the problems which such a life creates; further, it tries to compare the various communities. One vital question is whether the state exists for the citizens or the citizens for the state. What is your answer? These notes are written on the first assumption—that the state is a means towards an end, the good life for every citizen, i.e. the liberal democratic state or the free society. There are some communities, however, which believe that the state is supreme and

that its good comes before that of its citizens. Can you name any such states? Would you care to be a citizen of such a state?

Why do people enter politics?

There are probably as many reasons as there are people actively interested in politics; but let us summarize them:

(1) *The desire for power*, whether it be local or national. People seek election, hoping that ultimately they will become a minister in the national government or a distinguished councillor in local government, holding the chairmanship of important committees, which influence policy. Can you think of such persons in your own locality?

(2) *The passion for reform*. People see that a wrong must be righted and feel that they can carry on a national crusade if elected as M.P.s, e.g. Lord Shaftesbury, William Cobden, John Bright, Eleanor Rathbone, James Maxton. In the last case the rebel became a great "House of Commons" man as well as being its conscience. The House was glad of it, as he was not a self-righteous man.

(3) *Desire for public service*. Many people feel that they can serve their fellowmen—a wholly creditable motive, to which the response is commendable. Sometimes, as Benn suggests below, they develop a "something for nothing" philosophy. In other cases they are tempted to play up to the voters by telling them of the admiration felt for their wisdom (sometimes not felt at all).

"We" and "they"

In modern complex conditions people often talk about "We" and "They", as if there were two distinct sets of people. In fact We are also They. The state consists of all its citizens. The confusion arises from the failure to distinguish between the government, which rules and enforces certain policies, and the state, which is the fabric of law and institutions, within which the government rules. The government may be changed at any general election, but we do not then need to change the state; in fact we use the state to change the government.

In a liberal democracy it is recognized that there are limits imposed by either law or custom on the state's power, e.g. Parliament may be sovereign, but a law gives Parliament a life of only five years at the most. Custom demands that,

when the House of Commons disapproves strongly of government action or policy, the government must resign. Thus in the long run the final word rests with the people. In the present century Parliament has twice extended its life (during two wars), but only because the people willed it.

There are other limits to state action. One is the liberty of the individual. We have a large measure of freedom, e.g. to join voluntary associations for political, religious, social, industrial, or many other purposes. There are few restrictions on this right—some are enforced to ensure that members are not defrauded or that their money is not used for purposes outside the society's province. Equally we have freedom of meeting, subject to such reasonable controls as the law of slander and the problems of obstruction and breach of the peace. We also enjoy freedom of speech and publication, subject to the laws of slander and libel and those against blasphemy, indecency and sedition. Perhaps the law is not always clearly enforced here, as a lot depends on the interpretation of it. A bigoted and frightened magistrate may interpret the law much more severely than does one with liberal views.

A further limitation on the state's power is the belief in the immorality of compulsion and in its destruction of character. The argument here is that laws deprive the citizen of free choice—thus preventing him from acting morally or developing a strong character: it is summed up in the slogan, "Better England free than England sober." There are some stops, of course, about this limitation. None would deny that compulsory education and restrictions on buying dangerous drugs are good laws, and no one objects to the abolition of bear-baiting; but there is controversy over blood sports. How often during the week does the state restrict your actions? Can you compare this bondage to the law to that of the monk to his rule?

The main aims of the state

Undoubtedly the prime aim is security of life. People should feel secure to go about their daily life without fear of being assaulted or killed. Criminal law must guarantee the good citizen a minimum of security and insist on his good behaviour.

Just as the state guarantees a minimum of security, it

must make possible the peaceful settlement of disputes between its citizens—the sphere of civil law, which makes plain the liability of citizens in advance.

The state must also make provision for the citizen's social needs—an ever-increasing function in the last century, e.g. improved roads and communication, educational facilities, and the National Health Service. Have these advances gone far enough? What other fields for state action would you favour? With what aim in view?

Recently the state has taken control of some industries, e.g. railways, the coal mines, and the production of gas and electricity. There was considerable objection to this policy of nationalization at the start; but now most people accept it as an accomplished fact. Nevertheless there are differences of opinion as to how these industries should be managed and organized. Even greater controversy exists as to what other industries should be nationalized. What is your view on this vital political question?

The main principles of political life

If our stable political system is to continue, on what principles must it be based?

First, the spirit of toleration, based on discussion, should continue. "We count heads to save the trouble of breaking them!" has proved a sound principle of politics since the 1832 Reform Bill. We have accepted the idea that, on broad issues, ordinary folk can judge better than the experts. The public prefers the main lines of one party's programme to another, but leaves its implementation to the experts. The principle here is: "Only the wearer knows where the shoe pinches."

Second, we accept the principles of moderation and peaceful change. Party militants may not do so, but most party members believe in such principles. The coercive powers of the party militants are further limited by the floating voters, the "mugwumps", as the Americans call them. They ensure a constant dose of unpalatable truth, keeping the body politic both sound and healthy. The "don't knows" are a vital factor in public opinion polls. How far do you consider these public opinion polls are valuable in exercising a moderating influence, or have they an exacerbating effect?

Third, we need an efficient and incorruptible Civil Service to advise the politicians and to implement their policies.

We have had this since 1870, when a non-party Civil Service, its members chosen for their ability by examination, was introduced. Two years later the secret ballot was introduced—so civil servants could vote without disclosing their party allegiance.

Fourth, citizens should be constantly active in politics. As Mr. Justice Holmes, the American, put it: "Man is born to act. To act is to affirm the worth of an end, and to persist in affirming the worth of an end is to make an ideal." So it is both in life and in politics, which is an important part of life.

For discussion:

(i) Are you, as individuals, active in politics? If so, why? If not, why not?

(ii) Has your School sent a resolution to either a national or a local government body? If so, on what topic, and why?

(iii) "Far too many public men of to-day look upon themselves as something in the nature of public almoners. Nine out of ten election addresses can be summarized in a single sentence: 'What is it you want? Vote for me and I will give it to you.'" (E. J. P. Benn, *Modern Government*, 1936.) Do you agree with this judgement?

(ii) TOWN HALL AND WHITEHALL

The structure of local government in England and Wales is the product of a long historical evolution. It is both older and younger than the central government. Parishes existed long before the Norman Conquest. Boroughs existed before Parliament. In Tudor times the establishment of a highly centralized form of government seemed likely, but after the Civil War the prestige of country gentry as Justices of the Peace checked this centralizing tendency. The squire dominated the country. The aim of early local government was mainly related to military organization and the maintenance of law and order.

In the last century the growth of many social problems developed the local government system of to-day; but recent developments suggest that changes in this system are both urgent and desirable.

Main purposes of local government

First, it is largely an urban affair, as it is concerned chiefly with the provision of public services, made necessary

by the growth of nineteenth-century industrial towns. Its chief concern is with the domestic work of a civilized community, i.e. keeping the place tidy, maintaining the roads, providing parks and other recreational facilities, educating the young, and looking after the poor and aged—tasks given to local government bodies since their re-organization by the Local Government Act of 1888.

Second, we have the desire of local residents to manage their own affairs in their own way. This factor attracts many men and women to seek election to their local councils, as they realize that local government is an essential element in our pattern of democratic institutions. Equally they appreciate that local government is valuable and important as much for the way in which it works as for the services which it provides.

Noteworthy is the state's determination that the local government system be both efficient and uniform. We have recent proof of this in the setting up of two committees to review the position of elected members and permanent officials. The first, under Sir John Maude, will examine how local authorities manage their affairs in the changing conditions of the 20th century. There is to-day an obvious relationship between the management of local government affairs and the ability of councils to attract and hold able people. The other committee, under Sir George Malleby, will consider existing methods of recruitment of local government officials, their opportunities, their relationship to committees and councils, and what changes might help local authorities to get the best possible services and help their officials to give it.

Relations between central and local government

On the whole the British system has succeeded reasonably well in reconciling these two different approaches; but recently the tendency has been for the central government to bring increasing pressure to bear on local government and to exercise greater control over it.

Finance is a vital factor. Many people imagine that the rates pay for local government. Examine the back of your demand note for rates and you will realize that this is not so. Local government authorities have four main sources of income—the rates; government grants; profits from property and trading; and loans.

In the past, rates were considered as payment for local services rendered—the ratepayer's contribution being measured

by the benefit received, e.g. the provision of roads, bridges, sewers, etc. So owners of large properties paid much more than the owners of small properties. Is this a correct procedure to-day, with the great expansion of social services? The poorest and most needy get more out of the rates and pay the smallest part. Further, rates are usually much higher in the more industrialized areas than in residential ones. So critics of the rating system urge that it is unfair and needs revision. Do you agree?

Because of increasing social services, administered locally, government grants to local authorities have increased considerably in this century and have developed in a complex pattern and in different ways. Further, the amounts vary from authority to authority, thus adding to the complexity of the system. It is safe to say that in most cases government grants to local authorities are more than equal to the amount raised by rates. The system is greatly criticized. Some would like the state to assume full financial responsibility for all educational expenditure. Would you? Would it mean that local education authorities would disappear?

Local authorities can own property and run enterprises which yield an income, e.g. public baths and transport. The nationalization of some public utilities has reduced these profits in some areas. Some authorities employ direct labour for street repairs and building houses, which may or may not reduce the cost. Does your local authority use direct labour? If so, have you examined the facts and figures to find out whether it is profitable or not?

Loans are recognized as a legitimate way of meeting some expenditure, e.g. on housing and some other public services, where the benefits of capital expenditure will be felt for many years. So it is fair to spread the cost over a period of years, varying from five to eighty (the maximum for housing). Loans impose a considerable burden on local authorities. It is generally agreed that loan charges account for half the money raised by rates. Is this a fair system?

Central controls

Control and supervision by the central government over local government is a vital question. It is exercised in varying ways. One is by inspection; the Ministry of Education, for example, appoints Her Majesty's Inspectors to see to the

efficiency of the schools and of the education which is given there. Police and public health services are subject to similar inspection by central government officials.

Withholding of grants, if the work is ill done or there is gross extravagance, is another method of control—and a most effective one, for the offending authority will have to find more money out of the rates. Financial control is probably the best weapon of the central government. This is carried out by means of the District Auditors.

Some local government officials can only be appointed or dismissed with the consent of the Minister concerned; e.g. the Chief Education Officers by the Minister of Education, and Medical Officers of Health by the Minister of Health.

Judicial control can be applied by the Attorney General, who can take legal proceedings against a local authority either for failure to carry out its duties or for doing things for which it has no legal power.

Questions of efficiency

Another factor affecting relations between central and local government is the question whether some services are more efficient under central or local control. Such problems come readily to mind; e.g. planning, the police, and education. With the expanding population and size of towns it is vital that this expansion should not take place haphazardly and that due attention should be paid to transport and recreational facilities. Only planning on a national scale can assure the best possible use of land. In the 1930s local authorities could prepare plans for the use of land. Since the second world war the central government has taken over much of this work, e.g. the New Towns Act, 1946, by which sites for new towns are selected and corporations established to bring these new towns into being.

In view of the rapid increase of crime recently, some people doubt whether the present system of local police forces is adequate. A nation-wide or regionally organized police force would be better equipped to meet these problems. Do you agree with such a view?

Reorganization and regionalism

Since 1888 the pattern of local government has altered very little and only piecemeal adjustments have been made

to it. On the other hand the conditions in which local authorities exist and work have changed out of all recognition. These changes are partly material developments and partly changes in people's outlook and opinions. The result of these forces is a continuing demand for an ever wider range of services provided for communal benefit—more difficult, more complex and more expensive to provide and to run.

There are three features in the local government framework which are a handicap on the development of new services and the expansion of old ones. The first is the large number of local authorities—more than 1,400 in England and Wales, excluding parish councils. The second is the wide difference between the largest and the smallest authorities. The third is that the smaller authorities are too small in area, population and financial resources to provide some of the services which people expect and demand nowadays.

Of recent years the Local Government Commission for England has been reviewing this problem of reorganization. It has already examined the position in more than half the total area. The Greater London area of local government is in process of comprehensive reorganization on the lines suggested by the Commission. Reports covering the Midlands, the North-East and the South-West have been issued. The work is not yet complete; but the Commission is well on the way towards completing a modernizing operation in local government which may be just as important and may have even greater significance than the reorganization of local government towards the end of the last century. The aim of all these ultimate changes will add up to the essential difference between a somewhat creaking apparatus and a revitalized and efficient local government machine.

For discussion:

Has the report for your area been published? If so, have you studied its details? Do you think that the suggested changes will improve your local government service?

Obviously, local government is suffering from conflicting pressures. On the one side there is a growing demand for better and more efficient social services, which press hardly on poor and smaller local authorities. On the other side the central government feels the need for more control and central planning. Is it possible to solve these problems by dividing

the country into a dozen or a score of regions with wider powers than those possessed by local authorities to-day, and to be controlled by councillors who would probably have to be paid for their services, if only on a part-time basis?

The regional idea has been applied in some cases already, e.g. the National Health Service Act, 1946, by which hospital services are administered in regions much larger than the areas of any one local authority. The water supply problem is likely to become more acute in the future, e.g. Manchester's problem in the Lake District. At present, piped water supplies are undertaken by both private companies and local authorities. Is there not a case for solving this problem on a geographical and regional basis?

A widely held view is that the present county councils are neither large enough for really efficient local government nor small enough for close contact with the people. If this is the case, then the creation of larger regions with increased resources and powers could probably function more efficiently. Such schemes have already been proposed for N.E. England and parts of Scotland. It would be essential to subdivide these areas for some services, particularly those in which contact with individual citizens is useful and necessary for efficiency.

Should reform of local government be on the lines of regionalism?

The city-manager system

In the U.S.A. and Eire experiments have been carried out on city-manager lines, owing to the recognition that some modern local government services are matters for experts rather than for laymen. By this system the executive business of local government is not done by the elected council, but the latter appoints a city-manager, who is given an annual budget and general instructions on broad questions of policy by the Council. He is left to carry out these instructions in detail and to appoint his own staff. He is usually appointed for a term of years and may be re-appointed, if successful. In the U.S.A. over 600 localities have the city-manager system, and in Eire the central government suspended the councils in Dublin and Cork for some years and appointed city managers.

Would such a system solve our problems? Or would it reduce democratic control of local government too much?

For discussion:

(i) Do you vote at local government elections? If not, why not?

(ii) Are local government elections in your area conducted on party lines? If so, do you approve of this system? Or do you think Proportional Representation would give a better system of voting in local government elections?

(iii) Local authorities can spend the equivalent of a 6d. rate on cultural activities. How much does your own authority spend? Would you like it to spend the full amount, and on what?

Books for reference:

The State and the Citizen. J. D. Mabbott. (Grey Arrow Books. 2s. 6d.)

Local Government in England and Wales. W. E. Jackson. (Pelican. Penguin Books. A162. 3s. 6d.)

Local Councils and the Citizen. R. Simon. (Stevens. 5s.)

You and Your Town. (Educational Productions, Ltd., East Ardsley, Wakefield, Yorkshire. 2s. 6d.)

Local Government. E. L. Hasluck. (Social Science Studies. Oxford Univ. Press. 1950. 3s.)

In Defence of Politics. B. Crick. (Pelican. Penguin Books A665. 3s. 6d.)

Local Government in Britain. (Central Office of Information. Pamphlet 1. H.M.S.O. 1963. 3s. 6d.)

More Power to the Regions. David Steele. (Young Fabian Pamphlets. 3s. 6d.)

States and Morals. T. D. Weldon. (Murray Paperbacks. 7s. 6d.)

The Modern Democratic State. A. D. Lindsay. (Galaxy Books. 10s. 6d.)

The British Approach to Politics. M. Stewart. (Allen and Unwin. 16s.)

(iii) JOHN FITZGERALD KENNEDY (1917-1963)

Parentage and early life

The late President of the United States was the second son of Joseph Kennedy and Rose Fitzgerald, who married in 1914 and had a family of four sons and five daughters. Their fathers were poor Irish immigrants who settled in Boston after the Irish potato famine, and there became active politicians.

Joseph Kennedy aimed to become a millionaire by the time he was thirty-five, and did so several times over. He was interested in politics, supporting Roosevelt's New Deal. To most people's surprise he was appointed Ambassador to Britain late in 1937 and remained here until late in 1940. To the British he became a symbol of appeasement and defeatism. During this time he settled a trust fund of over \$1,000,000 on each of his children.

John had a happy childhood in his large family. At thirteen he went to Canterbury School, a Catholic boarding school; but he soon moved to Choate, a rather select private school with a strong Episcopal flavour, where he did not distinguish himself—he was content to coast along as “a gentleman C scholar”. His father felt that he could do better than this. (See Ref. A, p. 43.)

After a few months at the London School of Economics under Professor Laski, he entered Harvard, his father's *alma mater*, where he gained the reputation of a pleasant, bright, easy-going student. He spent some time visiting European countries and Palestine, using American embassies as observation posts, just before the outbreak of war in 1939. He gained his degree with honours in political science by a thesis on “Appeasement at Munich”, later published as a book entitled *Why England Slept*, which became a best-seller on both sides of the Atlantic. (See Ref. E.)

War Years.

In September 1941, he joined the U.S. Navy, serving in Intelligence, but after Pearl Harbour he sought sea duty, which he secured late in 1942, being assigned to a motor torpedo boat squadron. Early in 1943 he sailed to the South Pacific, where, in August, he distinguished himself as commander of a P.T. boat off New Georgia, for which he was decorated. (For a full account of this exploit, see Ref. A, pp. 61-5.) He was injured in this incident and finished his service career in the U.S.A., not overseas. He suffered a heavy blow in the death of Joseph, his elder brother, who was killed in a desperate air raid on the Belgian coast in August 1944.

Return to civilian life. House of Representatives

In 1945 he took up journalism for a brief period, acting as reporter for the Hearst papers at the San Francisco U.N.

Conference and the British General Election. He still had no definite plans for the future. However, Curley's election as Mayor of Boston left vacant a safe Democratic seat in the House of Representatives in the 11th District. Kennedy decided to enter the primary race, for which ten ran. His opponents described him as "the poor little rich kid". To their surprise, he gained 22,183 votes (about 42 per cent. of the poll). This ensured his election to the House, which he entered in 1947, becoming a member of its Committee on Education and Labour. He spent six valuable years in the House, but decided against a permanent career there.

Election to the Senate

He decided to stand for election as Senator for Massachusetts in 1952, but long before that he started his campaign to put across the Kennedy name and the Kennedy record against the Republican candidate, Henry Cabot Lodge, a senator for a number of years. The Kennedy family put much money into the campaign and worked as a team, especially in the tea-parties. He attacked Lodge on his ambiguous record and beat him by 1,211,984 votes to 1,141,247. (For a full account of the campaign, see Ref. A, pp. 104-119.)

Eight years as a senator

This enabled him to grow in stature from a New England Senator to a United States Senator, and for a variety of reasons:

(1) His associating with famous men, who had served for years and gained national reputations—valuable experience indeed.

(2) His marriage to Jacqueline Bouvier, who was a great help to him in many ways. They were a shining example of a happily married couple with a young family. Mrs. Kennedy's attractive appearance and good dress made a great appeal wherever she went; and she was greatly interested in most cultural activities.

(3) The publication of his book *Profiles in Courage*, a result of seven months' absence from the Senate owing to severe back illness. This was a study of prominent American statesmen from J. Q. Adams down to George W. Norris and

Taft. It gained him the Pulitzer Prize for biography. It was also an important phase in his intellectual and political development.

(4) His campaign for the Democratic Vice-Presidential nomination in 1956. He just failed to beat Kefauver, but his television appearances and his acceptance of defeat with a smile made him a national figure and celebrity.

(5) His speeches on foreign policy, which were highly critical of the Eisenhower Administration's handling of it.

(6) His promotion of labour legislation (a most controversial topic) and his work for the reform of governmental administration. These created the impression that he favoured liberal doctrines—a great help in view of the criticisms roused by his somewhat ambiguous attitudes on McCarthyism and civil rights.

As a Presidential candidate he had yet to overcome the handicap of being a Catholic. He had also to convince the Democrats that he was their best candidate. He succeeded in overcoming these handicaps and was elected as President by a narrow margin over Nixon. (For full details of this campaign, see Ref. B.)

The New Frontier—three years as President

During his presidential campaign Kennedy realized the need of a new national mood, the outlining of a fresh political philosophy. Americans had gradually spread across the North American continent during the 18th and 19th centuries, until all the land was settled by 1890, when the frontier was closed. Seventy years later Kennedy realized that a New Frontier had to be opened to Americans—a new national mood that must reach deeper than most people supposed; e.g. civil rights; recognition of world responsibility; assistance to under-developed areas; the preservation of world peace. (For a full presentation of these ideas, see Ref. D, pp. 205-27—his discussion with John Fischer.)

The keynote of his Presidency was set in these words of his Inaugural Address: "And so, my fellow Americans: ask not what your country can do for you—ask what you can do for your country. My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man." Many problems confronted him as Head of State—only a few can be looked at briefly.

Re-organization of the governmental system

He felt that one of the chief weaknesses of the Eisenhower administration was that the President ran it on war-time High Command lines -receiving reports from the Cabinet and advisers and endorsing these judgements. Kennedy, however, was convinced that "discussions and differences on new points of view should be brought to bear on the President". He was equally convinced that "the President should give a judgement and not an endorsement", i.e. that he should make up his own mind after he had got all the necessary data from his advisers. Moreover, he picked his advisers from those who had talent and not merely money. He developed a Brains Trust on the same lines as F. D. Roosevelt.

Social welfare reforms

He was anxious to secure Congressional legislation for medi-care for the aged; for improved school accommodation, based on federal aid; for improved housing; for a minimum wage of \$1.25 (about 9s.) an hour; for money for depressed areas. He was not particularly successful in these aims, as Congress refused to pass most of the President's suggested legislation. The New Frontier ideas in this respect were too radical for most Congressmen.

Civil rights

In domestic affairs his greatest act of statesmanship was to throw the mantle of the Presidency over the Negroes for their transformation from the status of second-class citizenship to that of full and equal rights. Lincoln had emancipated them a hundred years earlier; but their constitutional rights had never been fully recognized. Kennedy probably had two good reasons for his actions. First, his belief in equality, freedom for all, and the constitutional rights of all citizens. The second was his realization that to deprive Negroes of their full rights was a bad advertisement for U.S.A. in the world at large, of great advantage to communist propaganda, and a most unwise and unskilful way of wooing all the neutral and uncommitted nations in Asia and Africa, who had gained their freedom and independence in the post-war era. He felt that Americans could not afford to lag behind other peoples in this matter of human rights. The firm stand taken by the Federal Government agents at Birmingham and Montgomery,

Alabama, and at Oxford, Mississippi, greatly strengthened the Negro claim to full civil rights, as did their huge and peaceful parade at the Lincoln Monument in 1963. Nevertheless, Congress dragged its feet so far as civil rights legislation was concerned.

Finance and economy

Kennedy criticized the Eisenhower Administration's policy of clinging to a balanced budget, which limited expenditure on security measures and space research. As he put it: "Security is never sold on the bargain counter." His plan was to free the economy by removing burdensome taxes and encouraging the flow of fresh money into industry for modernization and into consumer pockets to spend freely. He did succeed in getting some tax reductions, in cutting tariffs and increasing expenditure on security measures; but most of his economic ideas were too drastic for Congress. (For details, see Ref. C, pp. 365-378.)

Leader of the free world

He realized fully the nature of the global challenge (see Ref. D, pp. 3-8). He was ready to meet the challenge and assume the leadership of the Free World, which pinned its faith in the youthful President. As he himself put it: "The most powerful single force in the world to-day . . . is man's eternal desire to be free and independent." Like Sir Winston Churchill, he believed that "jaw-jaw was better than war-war".

Equally well he realized that the under-developed countries faced a staggering problem in trying to make an economic break-through. He was ready to give all economic aid possible, but he was limited by the vote of Congress. He also raised the Peace Corps to encourage young Americans to volunteer for service in these countries and give them the benefit of their knowledge and skills. The reception accorded to him in Berlin showed how his leadership was recognized, as did world reaction on the news of his death.

Cuba

The disastrous Bay of Pigs affair, in April 1961, was a severe blow to his prestige. Later on he declared: "Cuba was a hell of a time"; but he learnt several valuable lessons from it, particularly as to governmental organization and the need for

greater efforts for national security (see Ref. C, pp. 139-140). That the lessons had been fully applied was only too clear eighteen months later when it was discovered that the Russians had established missile bases in Cuba. Kennedy decided on a blockade as the most flexible solution of this dangerous situation. He did not want to force Mr. Khrushchev into a situation where the choice was only fight or surrender. His calculations proved correct. The missiles were withdrawn and the bases were dismantled. Mr. Khrushchev had gambled and lost. The New Frontier had passed its hardest test with flying colours. (For details, see Ref. C, pp. 323-349.) But he had wisely not pushed Mr. Khrushchev too far; he had left him enough room to manoeuvre and did not press his triumph home inordinately.

Relations with Mr. Khrushchev

The first step was their meeting in Vienna, when President Kennedy quoted the Chinese proverb: "The journey of one thousand miles begins with the first step", to Mr. Khrushchev's surprise. The meeting let both men size one another up; but it did not ease tension between East and West, except in Laos. As the months passed, Mr. Khrushchev realized that the President was determined to make a firm stand if the West's freedom was challenged. This was shown in various ways, e.g. the despatch of 1,500 American troops from Helmstedt to Berlin after the building of the Wall and the resumption of nuclear testing after Mr. Khrushchev had broken his promise in this matter.

After the Cuban missile base show-down Mr. Khrushchev was convinced that President Kennedy was a man of his word and was prepared to negotiate on any matter. The result was the installation of the "hot" line between Moscow and Washington, and later the signing of a partial nuclear test ban in October 1963, when the Senate ratified the treaty, which the President described as "a historic mark in man's age-old pursuit of peace". Was this his finest hour and achievement?

The end of the road, November 22nd, 1963

The President decided to start early in his campaign for re-election in November, 1964, as he was convinced that Barry Goldwater would win the Republican nomination. He felt

that the South was not entirely lost to him if he campaigned vigorously there, particularly in Florida and Texas. On November 22nd he spoke first at Fort Worth and then moved on to Dallas, where just after mid-day he was shot down by an assassin. Mrs. Kennedy cradled her husband's bleeding head in her lap and she did not leave him until he rested in his coffin in Arlington Cemetery. (For details of these last hours, see Ref. C, pp. 417-420.)

What did he achieve?

In his discussions with John Fischer (see Ref. D, section V, p. 227) Kennedy remarked: "I would not conceal the fact that to solve these problems we must accept in our public life what we know is true in our private life—that nothing is achieved without effort and sacrifice. Peace is not a condition that exists as we move into the 'sixties. Peace is still to be won." Do you think that he took the first steps to win peace and paid the sacrifice?

A hundred years earlier Lincoln said:

"The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise to the occasion. As our case is new, so we must think anew and act anew. We must disenthrall ourselves."

In what ways did the two Presidents face somewhat similar situations? How far did Kennedy disenthrall the Americans and the world?

John Freeman, in the *New Statesman*, wrote of the President, under the title "The Man We Trusted", as follows:

"His quality as a man is to me beyond argument. He brought to public life not only the hard assets of leadership which determined his actions, but the rarest capacity to illuminate ideas by the grace of his personality and the clarity of speech . . . Perhaps his greatest achievement in the end was to turn the gaze of his own people towards some of the more distant goals of political action and to infuse his pragmatic programmes with the radiant light of tolerance, idealism and purpose."

One of his close associates and advisers writes:

"As we remember John Kennedy, let us separate the essential from the complementary. The youth, the grace, and the wit were wonderful, but they were not the center. There lay courage, vision, humanity, and strength, tested on the path to the office, and tempered by the office itself."

For discussion:

(i) Do you agree with the above two assessments of President Kennedy?

(ii) Why do you think so many young people attended his funeral rites?

(iii) In Ref. D, pp. 180-183, Kennedy wrote about "Seven Peaceful Revolutions of our Time"—revolutions (1) in population; (2) on the farm; (3) of technology and energy—the wonders of automation and atomization; (4) in the standard of living; (5) in weapons development; (6) in the under-developed nations of the world; (7) of nationalism. Do you agree with his appreciation of the situation?

Books for reference:

A. *John Kennedy—a Political Profile*. J. M. Burns. (Avon Book Division. 50 cents.) Probably available in England.

B. *The Making of a President*. T. H. White. (Cape. 1960. 35s.)

C. *John F. Kennedy—Portrait of a President*. H. Sidey. (Deutsch. 36s.)

D. *The Strategy of Peace*. J. F. Kennedy. (Harper Bros., New York.)

E. *Why England Slept*. J. F. Kennedy. (May Fair Books Ltd. 2s. 6d.)

F. *Kennedy in Power*. J. T. Crown and G. J. Penty (Ballantyne Books. Thorpe and Porter 3s. 6d.) A rather critical assessment of his first year as president.

G. *The Burden and the Glory*. Ed. A. Nevins (Hamish Hamilton. 25s.) A selection of the president's speeches, 1961-3.

Several new books about Kennedy will probably be published in 1964 and 1965. They may then be available from The Library, United States Information Service, Grosvenor Square, London, W.1.



Section III

Purposive Education

NOTES BY CATHERINE M. BRYANT

We are witnessing in our time a large-scale drive for increased educational provision, at all levels. What is the motive and what the purpose behind this drive? Are the motives and purposes the right ones, and are they adequate to meet the needs?

The whole field of education is too wide to be covered in these two studies. Only those aged from 5 to 22 years will be considered, and only those who are within the normal state system. Schools may care to consider also private education, denominational schools, special schools for the physically, emotionally or mentally handicapped, and voluntary education for adults. A comparative study of education here and abroad would also be well worth while.

(i) MOTIVES AND PROBLEMS IN EDUCATION

£1,257 millions were spent on education in 1963. This was 4·8 per cent. of the gross national product. By 1980 the sum spent may be ten times as big. What are we as a nation hoping to get from this expenditure? Are we as individuals satisfied with what we get?

Education after school

While these notes have been in preparation two reports have been issued, of which the findings have been confirmed by the Government, and which should produce a radical change in opportunities for school-leavers.

The Robbins Report

Great fears have been expressed that we are falling behind other countries in the production of well-trained minds necessary for a progressive, affluent country. Although 13 per cent. of our boys and 6 per cent. of our girls annually

had completed courses of higher education, and although numbers in the universities had increased from 86,000 (1951) to 125,000 (1962), it was felt that the situation might get worse. A serious shortage of places might arise for students eager and qualified for university courses.

In 1957, 3 out of 10 suitable applicants did not obtain university places.

In 1961, 4 out of 10 suitable applicants did not obtain such places.

In 1965, there will be 18,000 places short, and in 1967, there will be 25,000 places short.

To avert this predicted shortage the Robbins Report has recommended that six more universities should be founded, and that places in the others should be increased from an average of 3,000 to 10,000 by 1980. The colleges of advanced technology (C.A.T.S.) should expand from 3,000 to 5,000 places and by 1980 another 10 should be given university status. At least five of these should specialize in high-level teaching and post-graduate work, as in the Massachusetts Institute of Technology, and should be known as special institutions for scientific and technological research (S.I.S.T.E.R.S.). Teacher-training colleges should be renamed colleges of education, be linked with a university rather than with a local education authority, and run not only three-year courses but also four-year courses leading to a degree. These schemes are to provide 392,000 places by 1973, and will cost the country £3,500 millions over the next ten years, and £1,400 millions per year by 1980.

For discussion:

(i) Is such expansion possible without loss of quality? The number of men to be accepted in 1970 is the same as those obtaining three "O" levels in G.C.E. (now 22 per cent.). (The Universities Central Council on Admissions reports for 1963 that 392 Technology and 549 Science places were left vacant because "there were not enough candidates of a standard acceptable to the universities".)

(ii) Will the staffing demands of the universities and of other institutions of higher education lead to even greater staff shortage in schools?

(iii) Is this number of highly educated people required by society and the economy of the nation? Should they contribute more in return, in service or money?

(iv) "Education ministers intimately to ultimate ends, in developing man's capacity to understand, to contemplate, and

to create." Do you think our present system of education attempts to fulfil this aim?

The Industrial Training Act—the Carr Report

Fewer than 11 per cent. of 18-year-olds in industry have benefited from schemes for day-release and further education in technical and county colleges. Some firms and branches of industry have run training and apprenticeship schemes.

The demand for more technologists, coupled with growing youth unemployment in some areas, means that there is both incentive and opportunity to-day for the widening of these schemes.

The Industrial Training Bill empowers the Ministry of Labour to set up a central board with advisory powers only, and boards with executive powers for every industry. Up to £50 millions will be paid by the Government to these boards, which will also be able to make a levy on firms (up to £500 per apprentice per year). As well as apprenticeship schemes the boards will finance management training, re-training of adults, and refresher courses. Technical processes are changing so rapidly that many firms feel apprenticeships should be shortened, and fresh training given at intervals throughout a man's working life. In the early stages firms and industries already running schemes may help others.

For discussion:

(i) This Bill has received far less publicity than the Robbins Report, though it is equally important and affects far greater numbers. Why?

(ii) Is greater co-operation needed between local industries and schools? (In Russia pupils nearing the end of school life work part-time in factories, and many arts students have to spend two years in industry before entering a university.)

The earlier years

For these schemes to be successful great attention must be paid to the schools of our country—with their problems of finance, space, equipment, shortage of teachers, and over-large classes. It is vital that the right type of education should be provided, as workers must be more skilled, more adaptable, and better able to use extra leisure time.

A child may be selected at the age of 11 for a grammar school. By further selection at 18 he may obtain a university

place. By 1980, 25 per cent. of children may follow this course. The 11+ selection is changing from an examination ordeal to an assessment based on the head teacher's report, with few or no written tests. Under certain schemes it may be deferred until 14+. The Leicestershire scheme places all children in high schools at 11, and from these, at 14, they may move to grammar schools after consultation between parents and teachers. If the secondary school is a comprehensive school no selection is necessary, though there may well be streaming according to ability within the school.

The 18+ selection for university is by examination, which is possibly the best test of aptitude and knowledge. Some think allowance should be made for home and school background.

For discussion:

(i) Selection based on a head teacher's opinion could lead to charges of favouritism or undue pressure. Is this a risk worth taking?

(ii) A written test is often found to test environment as well as intelligence. (The odds are 3 to 1 against a "working-class" child.) Is this fair?

Examinations in the secondary modern school

Parents, employers and teachers have demanded examinations in the secondary modern school, although the 1944 Act intended these schools to be free from their restricting influence. As the General Certificate of Education is a single-subject examination, whereas the School Certificate was in grouped subjects, it is now possible for modern schools to enter good pupils in one or two subjects even though the pass standard is higher than before. The modern school also uses external examinations set by such boards as the Royal Society of Arts, City and Guilds, and the College of Preceptors. Other schools devise internal examinations and certificates of their own, and then combine in groups to obtain some uniformity and an acceptable standard.

Certificate of Secondary Education (C.S.E.)

This new examination will come into operation in the summer of 1965. The syllabus, examinations, and methods of testing are to be controlled by the teachers, but the Secondary Schools Examinations Council regional boards will offer, to those who wish, external examinations on the board's or

individual syllabuses and external moderation of internal examinations. The examination is to be on a subject basis and is intended for pupils completing a five-year course of secondary education. The examination will be experimental for some years to come, and the approach will vary from one part of the country to another. It is hoped that new methods of testing will be devised which will not penalize the child who is poor or slow at written work. Tape-recorders could be used for oral examinations, some questions could be of the multi-choice type, part or all of a paper could have no time limit, and work done during the course could be assessed.

“Half our future”—the Newsom Report

In spite of the number of children affected—more than half the children at secondary schools—and the wideness of its range, this report has received little publicity. The school-leaving age is to be raised to 16 in 1970, and full advantage must be taken of the extra year at school. The report has even recommended that longer hours should be spent in school. The value of subjects such as Rural Science, Housecraft and Domestic Science is stressed. Training in moral and economic questions should be given. The place of sex education should be reconsidered. Guidance should be given on careers and further education. There should be greater links between the school and the home, and between the school and industry.

This report is most readable and will repay further study.

For discussion:

“The parent is still the major educative influence on children and it may well be that a school’s most important function is to educate parents so that they can educate their children.”
(Sir John Newsom.)

The primary school and the nursery school

By the time these notes are in use the Plowden Report on primary schools should be published and should be considered. The greatest progress in education has possibly been taking place in these schools, but many would consider them the Cinderellas of our educational system. There is less money available for use in them, the staffing problem is as great, and the numbers in classes are greater. The recommended

maximum number in classes is 40 in primary, and 30 in secondary schools.

For discussion:

(i) Would teachers be better employed and children better off if the age of entry into school were raised to 6 (as in France, Germany, Canada, Australia), or 7 (as in U.S.S.R., Holland and Norway)?

(ii) Should more nursery schools be provided, or should part-time schooling be given in the early years?

Books:

The Newsom Report. (H.M.S.O. 1963. 8s. 6d.)

The Beloe Report. (H.M.S.O. 1960. 4s. 6d.)

The Robbins Report. (Cmd. 2154. H.M.S.O. 1963. 15s.)

The Industrial Training Bill. (H.M.S.O. 1963. 1s. 6d.)

Education for Tomorrow. John Vaisey. (Penguin Books. 1962. 3s. 6d.)

Education for the Intelligent. Hutchinson and Young. (Pelican. Penguin Books. 3s. 6d.)

The Comprehensive School. D. Pedley. (Pelican. Penguin Books. 1963. 3s. 6d.)

(ii) SOME MODERN EXPERIMENTS IN EDUCATION

Experiments in education are exciting, and, even though some may prove unsuccessful, we should certainly be aware of them.

Only five experiments, however, can be dealt with here. In discussion, schools should concentrate on those aspects of which their members have some personal knowledge.

Mathematics

One hundred years ago the demand was for a literate population. To-day it is for numeracy, i.e. the ability to work with and understand not only numbers but mathematical concepts.

The number of pupils taking mathematics to its more advanced stages is increasing. In ten years the number taking "A" level mathematics has trebled (27,000 boys, 4,500 girls). Mathematics graduates will have increased from 732 per year (1961) to 2,000 per year (1966). Even so, the supply at this rate will not meet the demands from education, technology and industry. Too many intelligent children, especially girls, still find mathematics perplexing.

Primary school

Instead of concentrating on rules and drill, it is important to lay a foundation of mathematical thinking about the numerical and spatial aspects of objects and activities encountered by the children. All branches of mathematics are involved—not arithmetic only. Much of the work at an early stage is practical—weighing, measuring, playing shop—but older children will be experimenting with graphical work and simple algebra.

Cuisenaire rods are a method of making children more aware of mathematical meanings. These can be used throughout the primary school. By use of colours to represent families of numbers, e.g. 2 red, 4 vermilion, 8 brown, 5 yellow, 10 orange, and varying lengths to represent value, they reinforce the child's knowledge by visual and tactile means. These rods have proved popular and valuable aids to teaching throughout the world, although Cuisenaire's reason for developing them—speed and accuracy in calculation—might not be accepted as the prime aim of English teaching.

For discussion:

If we aim at an interest in mathematics, instead of at the ability to do rapid and accurate calculations, are we losing more than we gain?

Secondary School

In some of these schools a new system of mathematics is being tried out. This consists not only of a new method but also of new material, including much that is used by scientists and technicians. The new approaches also agree with modern theories of learning put forward by the psychologists. The chapter headings of a 12-year-old's book may include such topics as vectors, equivalence, logarithms to base 2, sets, probability and computer theory. At the end of his course the child will be tackling work on linear programming, matrices and Boolean Algebra. This new approach originated in the universities.

Science

Nature study is no longer the only science taught in primary schools. Children there may be found experimenting with batteries, machines, and chemicals. This experimental work should be continued in the secondary schools, but here,

under the pressure of examinations, the practical work too often consists of following sets of instructions to a known conclusion.

In 1964 and 1965 many schools will be trying out a scheme organized by the Nuffield Foundation. Children will cover less ground in the first two years, but will have time to find out more. Later, more work will be done on modern scientific developments in atomic physics, organic chemistry, genetics, and cytology. To make this possible many parts of the present syllabus will be omitted. Attempts will also be made to link the various branches of science and show the importance of such subjects as Biophysics and Biochemistry.

French

A criticism of all language teaching, even English, is that so much emphasis is laid on written work and literature that the child leaves school unable to speak or understand the spoken language. In the C.S.E. examination it is hoped to lay more emphasis on oral work, testing it by means of tape-recordings and telephone conversations.

The learning of a second language, once the prerogative of a grammar school child, has spread to the modern school. The approach has been mainly oral, and it was soon realized that this type of work is most suitable for primary school children.

The Ministry of Education is now conducting an experiment in chosen areas on French in primary schools. If much of the work is to be oral, the children must acquire a good accent. The problem is a double one of finding teachers who have both a good knowledge of the language and also a good accent. It was realized that there were hardly enough of these teachers in the grammar schools. It was also decided that it would be better if the primary school teachers taught French to their own children, and this meant that some teachers who had not studied French for many years, and then possibly only to a low standard, would have to teach it now. In many areas a grammar school teacher is running a course for the primary school teachers, at which are studied films and filmstrips—to be used in conjunction with recordings, to ensure that the children hear well-spoken French. It is hoped that the children will follow up this work with puppets, dramatized scenes, and conversations employing the new vocabulary.

Many successful experiments have already been carried out, and, by the time these notes are in use, members may have experience of such schemes in their own area and among their own children.

Reading

Reading and writing are fundamental to all educational attainment. A child who is backward in reading will appear backward in other branches of learning where instructions have to be read or facts have to be written down. The lack of satisfaction and success at school will often lead a child into active delinquency.

Many methods of teaching reading have been employed. In the *phonic* method, the letters are sounded, c - a - t, and the word built up from them. The *look-and-say* method encourages the child to memorize the pattern of such complex words as aeroplane. Many teachers, conscious of the illogicality of English spelling, use both methods in combination.

In 1961, 400 schools started using the Initial Teaching Alphabet. In this, only one symbol is used for each sound: instead of "blue", "through", "zoo", one writes "bl ω ", "thr ω ", "z ω ". No alternative types of letters are used, as in "dog" and "dog", and capital letters are only larger forms of the others. Not only do children appear to learn much more quickly with this script, but they also find the transfer to traditional orthography simple. This transfer is made as early as possible. The new alphabet has also proved successful with older children who had failed to learn to read by the orthodox methods. The Government is giving £9,000 in 1964 and 1965 so that the system may be tested in many more schools.

Machines in Education

Epidiascopes, film and filmstrip projectors, gramophones, TV sets and tape-recorders are to be found in many schools to-day. In some schools closed circuit TV, calculating machines, simple computers, and teaching machines are being tried out.

Teaching Machines

These are, perhaps, the latest introduction into schools, and could replace many teachers, thereby helping to ease the staffing problem. By means of question and answer the

pupil is led from one part of his course to the next. The programming should be done so carefully that each step is within the average pupil's capability. The machine may be worked electrically or by hand, the answers may be checked by the pupil or the machine, and a faulty answer will return the pupil to the point at which his error arose. The pupil works at his own speed, often very much more rapidly than in class, and he knows at each point whether he has understood it or not. The slower child is often helped by the novelty of the machine and by being able to work at a slower rate. It is much easier to make up work lost during absence.

Programmed books are also used, and the most unusual of these is the scrambled book. In this the facts are given and a question asked on, say, page 25. If the correct answer is chosen the pupil will be referred to page 30 and the next fact to be learned. The wrong answer will lead to page 29, where the error is explained, and then back to page 23 where the error may have arisen.

These machines have been used for pupils of all ages from the under-fives to business executives. The subjects programmed are now extending from the purely factual ones to ones requiring feeling, emotion and opinion.

For discussion:

Could these machines replace a teacher, or can a teacher give more than facts? If so, what?

Language laboratories

These are being used in schools and for adults, and are a combination of a teaching machine with films, filmstrips, tape-recordings of correct speech, and a tape-recorder for the pupil's own efforts. Again the stress is often on individual work and the greater speed that can be obtained in that way.

For discussion:

All new methods seem to be very successful. Is the success perhaps due less to the method than to the enthusiasm of the teacher using it? Do the pupils also like to feel that they are doing something different and important?

Books recommended:

Numbers in Colour. Cuisenaire and Gattegno. (Heinemann. 5s.)

Teaching Machines. Benjamin Fine. (Oak Tree Press. 1963. 17s. 6d.)

Science Teaching Project: Progress Report. (The Nuffield Foundation, Nuffield Lodge, Regent's Park, N.W.1.)

"Adult Schools are groups which seek on the basis of friendship to learn together and to enrich life through study, appreciation, social service, and obedience to a religious ideal."

(*Minute of Education Committee, 1948*)

Section IV

Scientific Purpose and Responsibility

NOTES BY GRAHAM S. BARLOW

(i) THE PURPOSE OF SCIENCE

The underlying purpose of science (the word is here used as covering all the diverse branches which form the separate sciences) is that of discovering the truth. But what truth, or what truths? And anyway, what is truth? It is rather difficult to answer these questions in such a way as would completely satisfy all enquirers, but let us examine some of the things which are involved in truth. It is natural not just for scientists but for all thinking beings to ask the questions how? why? when? and where?, but it is the scientist who seeks systematically to find answers to such questions about all kinds of subjects. The prime task of any scientific worker, faced with a problem, is to obtain as much information about the matter as is possible, within the limits of the time and money available. Much of this information will be factual, but these facts, while they are part of the truth concerning the particular matter, are by no means the whole truth. Apart from the facts themselves there are the relationships between the facts, of which some are easily found, while others may take years to discover; indeed it may happen that some of these relationships appear to be contradictory. Theories are built up around the facts, and more information is gathered to see if the theory is correct or if it requires modification or even rejection.

Any scientific study involves a commitment to truth, in its fullest sense. There is also a commitment to the service of mankind, although this may not be paramount.

Some of the factors

How far the basic purpose of science has been achieved depends on quite a number of factors, which include what the

particular field of investigation is; whether it is essentially theoretical or experimental; the availability of sufficient money to buy the materials, the equipment, even supposing that these are themselves available. As well as these things there must, of course, be men and women of sufficient enthusiasm and ability to carry out the work.

Increasingly, and on a world-wide scale, vast sums of money are being spent on scientific investigations, and this is especially true in the field of particle physics.* In addition to the money spent on the equipment, there is a great deal being spent on the training of young people to be scientific workers, and the number of such people passing through the universities and colleges in this country is also increasing, although many would say there are still not enough. It is interesting to realize that, of all the men and women at present being trained in the various scientific disciplines (and, incidentally, of those who have been, and those who will be, trained), only a few will make what are the essentially new excursions across the frontiers of present knowledge and understanding. It is these latter who are the original thinkers. Let it be said immediately, however, that science does not claim to have all the original thinkers. We might also ponder for a moment that, while increased numbers of young people are entering the universities, it is by no means axiomatic that the number of those who are capable of original and fundamental scientific thought will increase at anything like the same rate as the number of students.

Enthusiasm, which is mainly, but not exclusively, a property of young people, is a fine thing, particularly when rightly directed. In scientific investigations such enthusiasm can be put to good purpose, provided that it is accompanied by ability—for which it is no substitute. The fundamental questions, however, of how? why? when? and where? are most frequently asked by the young, and they rightly require answers.

The contribution of young minds

It is at first sight surprising to find that, when one considers the major steps forward in the theories of various scientific topics, many of these have come from young men. On further

* i.e. investigations concerning the nature and behaviour of the fundamental units of which all matter is composed.

thought, however, we can see that, far from being surprised, we ought to expect this. It is the young mind which is comparatively free from too many ideas and theories, which the older generations have accepted as fixed and which are often taught as "facts" to be learned, and often without criticism. The reply "Because it is" is no answer to the question "Why?" The enquiring mind demands and deserves a fuller answer, if it can be given, and if present knowledge (either individual or collective) is insufficient, this should be stated. "I do not know" is often as much a statement of honesty as of ignorance.

This ability of young minds to modify and, if need be, reject the so-called "fundamental" ideas and theories of the past and present, should give rise to a feeling of excitement. Regrettably, it appears that this ability is shown to any real extent by very few people at any one time. As the mind grows older it becomes much more difficult to rethink in a new way the accepted patterns of thought.

It is especially the field of particle physics in which outstanding contributions of young and brilliant minds have been made, particularly in more recent years.

Two of the most renowned and respected men of science who made their most valuable contributions while they were young were Sir Isaac Newton and Albert Einstein. Newton invented his *method of fluxions*, a most valuable method of mathematical analysis, when he was 22. His discovery of the law of gravitation was made when he was 23. He designed and constructed a reflecting telescope at 25. He had his papers on his optical work published by the Royal Society when 29. Einstein (see Study (iii)), believed by some to have replaced Newton as *the* most famous scientist, had made three distinct and most important contributions by the age of 26.

Achieving a purpose

There is a growing number of young scientists who avail themselves of the opportunities offered to them to undertake research. They can find in the work they do a real challenge to their full abilities of mind and skill of hand. They can, and do, find in the search for knowledge and understanding in connection with a particular field of investigation a real sense of vocation. To some, the work they do brings no real feeling of doing something worthwhile, or they may consider it only as a means to an end—that of gaining a higher degree.

But for many there is the excitement of facing the demands of their work, and the great satisfaction of being able to do the thing that brings the sense of fulfilment. For these the work is, to a large extent, its own reward, although, like others, scientists like to be well paid. They often keep a position which offers the challenge and satisfaction, even though the financial rewards are relatively small in comparison with the money to be had in some other fields of endeavour. We should realize that this may be unfair to their families; and together with the frustration of not being able to do a particular piece of work because of various difficulties, it leads to what has been termed the brain-drain situation. There is also the thrill of arguing the various ideas and theories with colleagues who perhaps deliberately take another viewpoint, so as to stimulate the discussion.

Pure or applied

To some, the research fields offered by the universities are to be preferred to those of industry. The idea of "pure" research, as opposed to the rather more utilitarian research demanded by industry, still has something of snob appeal. In spite of this aspect, however, there is much to be said for the rather greater freedom of research interests found in the universities, even if there may not be so much money available either for pay or for equipment. As to which type of research, pure or applied, is the best, or the one to be preferred, it all depends on the person concerned; it is certain that both forms are very necessary.

Other ways

It must not be supposed that all scientists, or even a large proportion of them, are interested in doing research work, and it is certainly true that not all are suitable for such work. Many find their vocation in working in industrial and medical laboratories, under the guidance of senior scientists who are responsible for the type of work carried out. It is these people that put into practice the basic ideas. They are essentially technicians, working upon the original work of others.

Many scientists enter the teaching profession, either in a full-time capacity, as in a school, or as a part-time occupation in which they engage along with other work, as is usual in the universities. It is in this sphere of activity that perhaps

some of the greatest contributions to the fundamental purpose of science can be made. For such people have the responsibility and privilege of kindling the first sparks of interest in scientific subjects into a more lively flame, so that the number of young people who will be actively concerned with science will grow yet larger.

Facing opposition

In trying to achieve some of the purposes of the separate scientific disciplines, it may well be that bitter opposition has to be faced. This may vary from serious antagonism against a particular line of study, to downright intolerance; and the opposition may arise because of ignorance or prejudice or simply inadequate finances to pay for all that it is hoped to do.

Many people consider that science is making everyday life not only more complicated but, in terrifying ways, more hazardous as well. They often forget the many real benefits which have come from scientific investigations—particularly in the field of medical science. It is a fact that a considerable number of things which we now take for granted in our lives have resulted from scientific investigations in which the prime concern was something quite different, the most useful contributions having grown out of the main studies as side products.

Human welfare

Increasingly it is possible to say that scientific methods are being applied to the betterment of human welfare. This is particularly so in medicine and surgery (see 1964 Handbook, Section VI). The wider application of scientific principles—in the design and construction of our homes and factories, our offices and schools, our machines and equipment—will help us to attain our purpose in terms of a fuller life. These things require effort, of course, and science involves study. But the proper study of mankind, we are told, is man.

(ii) SCIENTIFIC RESPONSIBILITY

This study consists of two parts: the first deals with several aspects of responsibility and with some of the political implications; the second deals with one particular field of scientific investigation with which we are all involved—chemical warfare.

It is suggested that, where questions and points for discussion arise in the notes, schools should deal with them there and then, rather than leave all discussion until the end.

I. Responsibility

In any consideration of responsibility, scientific or otherwise, it is almost inevitable that questions as to the *degree* of responsibility will arise. There are also questions concerning the people who are willing to accept the responsibility for certain actions or decisions.

What then of the order of priority, of the degrees of responsibility? Here is one possible order, with which there will doubtless be some disagreement: responsibility to truth, to self, to colleagues, to employer, to profession, to nation, to mankind. In any scientific experiment, it is essential to carry it out in the most careful way, in order that the experiment may be of real value. That is, there is the responsibility to see that what is done is done to the best of one's ability. Having done the experiment and obtained a series of observations, and having repeated the experiment to see if the results also are repeatable, it is then a matter of determining to what extent the results confirm, or otherwise, the basic theory relating to that experiment. If the work has been done carefully, any discrepancies between experiment and theory have to be explained; one may not just ignore results that do not conform to the theory. This is the responsibility to truth. When the work is finally published, there is the responsibility to see that the work of others in the same or related fields is acknowledged. It must not be supposed, however, that scientists are always all that honest; there are sufficient examples of swindles or hoaxes to make it clear that they are not. The Piltdown Skull fraud is a classic case of the responsibility to truth being the least concern.

In the wider fields of national and international responsibility there are many examples of co-operation and interchange of knowledge for the benefit of many.

Science and politics

In these modern times so very much scientific endeavour is undertaken on behalf of, and with the financial backing of, government, that it is right to ask how much mutual responsibility there actually is, and how much there should be,

between the government and the scientists. Since scientific discoveries are becoming an increasing concern of politicians, how much control should the latter have over such discoveries? Should the policies of state be made by politicians, helped by scientific advisers, or should the major decisions be made by the scientists themselves? In view of the fact that many of the important scientific discoveries have been made by young men and young women, how large a part should they themselves play in the making of policies? Wisdom is not the inevitable partner of old age, and frustrations can easily arise because of the wait involved before one reaches the age at which one is considered ready for responsibility. It has been suggested, in this country at least, that the research work in the universities should be directed by the government, doubtless because the government is one of the main sources of the necessary money. There are many scientists (including the writer) who believe that this would be wrong, and that it would be against the proper function of a university. They believe that such a direction of the work would ultimately bring to an end all research that had no apparent utility. Some people, of course, may consider that this would be no bad thing.

It has been said that science, like the jungle, is neutral, though this implies that there are non-neutral elements involved. Man has also been termed a political animal. In both science and politics there is a need for people of integrity who have a full sense of responsibility.

II. Chemical "warfare"

Chemical warfare, in its widest meaning, has been going on for many years, although the term is usually considered to connote human aggression against human beings. The wider enemy, however, has not been human, but bacteria, insect and animal.

Whenever a chemical substance is discovered or extracted, either deliberately or by accident, it needs to be investigated. Apart from its reactions to changes in physical conditions, such as heat and pressure, and its behaviour when treated with other chemicals of known properties, sooner or later its properties relating to living matter are examined. Is it harmful to plants, or to insects, or to animals, or to fish? Is it in any way useful in fighting disease?

Controlling insects

Many insects are, from our point of view, pests. They are responsible for both illness and food shortage, and are therefore fought; and the main weapon is chemical.

Trees and shrubs are sprayed with liquid or powdered insecticide which may be ideal for the job, as far as the removal of the pests are concerned. Indeed the insecticide used may have no (known) harmful effects on human beings. However, there may be (and with quite a number of chemicals that have been used there has been) unlooked-for, and potentially disastrous, side-effects. For example, the poisoned insects may be eaten by birds, which are in turn slowly poisoned by the cumulative effects of the insecticide. These birds may die from the effects of the poison, or may be reduced in fertility, so that the survival of the species is threatened—and *this is a present issue*. These poisoned birds, in turn, form the foodstuff of other creatures, animal or insect, which thus face the chemical hazards.

Upsetting the balance

There is a rapidly growing body of knowledge concerning the long-term effects of many of the chemicals which are used as pesticides. Various species of insect, animal and bird are faced with the prospect of extinction *in the near future*, unless deliberate steps are taken to prevent this happening, *if possible*; for in some cases it may be too late. Such steps are bound to lead to argument and a question of priorities. It is certain that mankind needs more food to be grown and harvested, and to this end the insect and animal rivals for food must be fought. It is vital, however, that the balance of nature in a given locality should not be so upset that it can never be regained. Already in some parts of the world bees and butterflies are being imported, so that pollination may be carried out naturally, rather than that the attempt to do it by hand should be necessary.

The Ministry of Agriculture and Fisheries is aware of chemical dangers and has taken some steps in this matter by banning the use of certain chemicals, such as Aldrin. There is also concern about the chlorinated hydrocarbons such as DDT, of which widespread use is made.

At present the main function of a chemical substance used

in pesticides is to kill the pest concerned (hence the name, pesticide). It may well be that future developments in this field will lead to the discovery and use of chemicals which do not kill and which have no serious side-effects but merely prevent the pest from eating or destroying too great a proportion of the crop.

The use of drugs

In this brief consideration of chemical warfare we must not ignore the great use of chemical agents in the fight against human disease, of both body and mind. There are so many new chemicals and drugs, fairly easily available, which may have long-term harmful effects, that it is right that we should be protected, so far as is sensibly possible, against such effects. The tragedy of thalidomide will be with us for many years yet. It would be wrong, of course, to condemn the use of all drugs merely because some have dangerous or unpleasant properties. So often, as in many other human affairs, it is a matter of balancing out the advantages and disadvantages, and making a firm decision.

It has been the main purpose of this study to consider some of the responsibilities involved in scientific matters. But just as scientists are only a part of mankind, so the question of responsibility is one which concerns us all, whether we be scientists or not. We should remember that very often a decision as to what course of action is to be taken involves a number of different responsibilities, and that these may conflict with each other.

Books recommended:

- Science and Human Values*. J. Bronowski. (Hutchinson. 1961. 12s. 6d.)
- Science and Politics*. Lord Hailsham. (Faber. 1963. 13s. 6d.)
- Science and Government*. C. P. Snow. (Oxford Univ. Press. 1960. 9s. 6d.)
- A Postscript to Science and Government*. C. P. Snow. (Oxford Univ. Press. 1962. 3s. 6d.)
- The Affair*. C. P. Snow. (Macmillan. 1960. 18s.) Fiction, but relevant.
- Silent Spring*. Rachel Carson. (Hamilton, 1963. 25s.) Concerning the effects of chemicals upon animals.

(iii) ALBERT EINSTEIN (1879-1955)

*Nature and Nature's laws lay hid in night,
God said, "Let Newton be," and all was light.*

A. Pope (1688-1744)

*It did not last: the Devil, howling "Ho!
Let Einstein be," restored the status quo.*

J. C. Squire (1884-1958)

To many people the name of Albert Einstein conjures up an image of a man with flowing white hair, speaking and writing in mysterious mathematical formulae. He has become for them the mathematical genius whom only the favoured few can understand, and, more particularly, he is most widely known for his great discovery—the theory of relativity. In this study, however, we shall not concern ourselves with any of the mathematics of his work.

Albert Einstein was born on March 14th, 1879, at Ulm, a small town in the province of Wurttemberg. His parents, Hermann and Pauline Einstein, were of Jewish descent. His father owned a small electro-chemical works, which he ran with the help of his brother who was a trained engineer. Hermann was neither a scientist nor a good businessman, but seems to have managed reasonably well, at least in Albert's early years. In 1880, the year after Albert's birth, the family (including Hermann's brother) moved to Munich, where a new works was started. Albert's sister, Maja, was born in the following year.

Early years

Albert's earliest days gave no real hint as to his subsequent greatness. He was regarded as in some ways a backward child; for example, he did not speak until he was three years old. When he was about six his parents arranged for him to have violin lessons. Slowly his interest grew into enthusiasm, which kindled into a lifelong deep love of music. This led, in later life, to musical evenings with colleagues and friends. It is interesting to note that many eminent mathematicians have had a great talent for music; it might almost be said to be a characteristic of them.

Albert was sent to a Roman Catholic school, in spite of his Jewish origins. His father was never really orthodox in such matters, and he wished his son to have a good education.

As a young schoolboy Albert was never outstanding in most of his studies. Apart from mathematics (the interest in which had been fostered by his uncle, who lived with the family), his best subject was divinity.

At school he was nicknamed "Honest John", because of his intense hatred of lies and deceit. He disliked strenuous exercise and, unlike his fellows, hated playing soldiers, and so tended to be rather lonely. It was at school, too, that he showed his aversion to all forms of compulsion and rigid discipline.

His interest in science was aroused and maintained by books of popular science, which he read eagerly.

Even at the age of nine he was not really fluent in speech and seemed to be a little slow-witted, but this was mainly because he thought deeply for some time before speaking—not a bad fault. He caused his mother some anxiety, for she thought that he did not seem to learn much at school.

At the age of ten he went to the Luitpold Gymnasium in Munich. Here he did nothing to distinguish himself academically, but he became known for his disturbing influence, as he thought it stupid to learn things by heart and he had little hesitation in saying so.

The move to Milan

When he was 15 his parents and sister moved to Milan. The move was occasioned by his father getting into financial difficulties in Munich. Hermann started again in the electro-chemical business in Milan. Albert had to remain in Munich in a boarding school (which he disliked intensely). But his lonely stay was only of six months' duration. He wanted desperately to leave the rigid discipline and physical exercise routines of the Gymnasium. They in turn were glad to see him go, because of his disturbing influence. On reaching Milan he immediately relinquished his German citizenship.

His father insisted that he should continue his studies, so he took the entrance examination of the Zürich Polytechnic, the most illustrious of the technological colleges outside Germany. He failed the examination because of his weakness in all subjects other than mathematics. The director of the Polytechnic advised him to take a course at the Cantonal Gymnasium at Aarau, prior to a further attempt to enter the Zürich Polytechnic. Albert took this advice, and while

at Aarau lived with a teacher and his family. It was here that he learned not only to like school but, more importantly, to discuss public affairs with the people he met, from a Swiss point of view. His interests were inclining more towards physics and mathematics rather than just pure mathematics, and he learned that a teacher of physics and mathematics could pursue his studies and make a living. After one year at Aarau he entered the Zürich Polytechnic, and completed his course of study there in 1900.

Early employment

After leaving the Polytechnic it was necessary for him to seek employment. He had a number of very temporary jobs until he finally got a regular one as an engineer in the Patent Office at Berne. The job was easy for him, and it gave him not only the opportunity of studying new ideas and inventions but also the freedom to carry on his own private work. Shortly after his arrival in Berne he became a Swiss citizen (1901). About this time he married a Hungarian student, Mileva Maritsch.

His claim to fame

In 1902 he published a paper, explaining in mathematical terms the random motions of pollen dust suspended in water, a phenomenon discovered by Robert Brown almost a hundred years earlier. This Brownian movement is due to the continual bombardment of the pollen grains by the invisible, rapidly moving molecules of water. He also explained the two-year-old mystery of the photo-electric effect, wherein an electric current can be generated in certain materials when a beam of light shines upon them. (This effect is used in many photographic exposure meters, and in such devices as solar batteries.)

Important though such theories were then and still are, he made his greatest step to fame in 1905, when, at the age of 26, his *Special Theory of Relativity* was published. It should be emphasized here that all the ideas embodied in this theory are not those of Einstein alone; many mathematicians had thought along similar lines, but it was Einstein who formulated their thought in his theory. Possibly the most well-known part of the special theory is the equation which connects energy, mass, and the velocity of light in free space, the equation $E = mc^2$. It is this equation which enables the

calculation to be made of how much energy is available from a nuclear disintegration. The special theory concerns not only the very large things, such as stars and planets, but also the very tiny components of the atoms of which all things are made.

University appointments

The publication of these works brought Einstein to public notice, and he was appointed university lecturer at Berne, but he gave up this position in order to become Professor of Physics at Zürich Polytechnic, in 1909.

After about a year in this position he moved to Prague, where he took a Chair at the University. It was during his time at Zürich and at Prague that the special theory of relativity became further extended until, in 1911, he published his *General Theory*, which concerned the effect of gravitation on the propagation of light. In simple terms this says, among other things, that a beam of light which passes close to a massive body (such as the Sun) should be very slightly deflected because of the presence of the massive body. It was several years after the publication of the theory that this effect was discovered experimentally, during a total eclipse of the Sun.

The Berlin period

By 1913 Einstein had reached an untenable position in the university. There were continual conflicts and rivalries within the circle of the university—between Czechs, Germans, and Jews. He was still considered to be a Jew, although he had, in effect, no formal religious affiliations. He therefore returned to Zürich, and it was here that he was approached by two eminent physicists on behalf of the German Emperor. They offered him the directorship of the research organization for theoretical physics. They also offered him membership of the Prussian Academy of Sciences and a professorship at the University of Berlin. There was no suggestion that he should again take German citizenship. Einstein accepted this offer as it presented him with a number of opportunities, one of which was that of separation from his wife, Mileva, for their marriage had reached a state of failure.

In Berlin he lived with an uncle, and before long he married his uncle's daughter, Elsa. She understood little of his

work but she was content to look after him and was very proud of his success.

During the years in Germany Einstein was not fully happy, as he was always an ardent anti-militarist, and the political and military ambitions of his homeland afforded him little comfort. Again the wrangling among the professors of the university disturbed him; and once again he was brought to realize that he was, as well as an eminent man of science, a Jew; and the growing waves of anti-Semitism caused him some anguish. As National Socialism began to be something of greater importance, his friends urged him accordingly to consider leaving the country before he was swept away in the swelling currents of national fervour and anti-Semitism.

Departure to the U.S.A.

By this time, of course, Einstein was a figure of world stature, and his circle of scientific friends was large. He was approached by Princeton University, in the United States of America, to see if he would consider teaching there. In view of all the pressures upon him, both in Germany and elsewhere, he decided to accept the Princeton invitation, and in the autumn of 1933 he and his wife sailed for America, and his Princeton career began.

The Bomb

Of the events during his life in America we shall say little here, but several important ones cannot be omitted. The first was the death of his wife, Elsa, in 1936. A rather more far-reaching event, from a world standpoint, was that in 1939 he suggested to President Roosevelt that the "atomic" bomb could be made. (Strictly speaking, the word "atomic" is incorrect; it should be "nuclear", but the other phrase has a more common usage.)

His reason for doing this was that he feared the Nazis would make such a weapon, which would result in their domination of the world.

Einstein, who had made a most significant contribution to the understanding of nuclear physics, was by no means the only one involved in the making of the nuclear bomb, but it was he who started the sequence of events which resulted in the production of this weapon. It was a matter of deep

sorrow for him that he had been connected with such a thing as the Manhattan Project.* He tried, in 1945, after the war against Germany was over, to stop the bomb being used at all, and to this end he appended his signature to a letter written by a fellow-worker, Szilard. This letter was sent to President Roosevelt to warn of the terrible consequences of the use of this weapon. His warnings, however, were set aside, and the bomb was used.

Retirement—and character

It was also in 1945 that Einstein retired from teaching at Princeton, and settled in the outskirts of the town. He continued his researches until his death in Princeton Hospital on April 18th, 1955.

As a teacher he was a man of immense patience, and he had the ability to express the most abstruse matters in terms that his students could understand. He believed fervently that the essential purpose of education was to teach the young to think for themselves, not merely to accumulate facts by heart or by book learning.

His own estimate of his efforts was: "Only a life lived for others is worth living."

For consideration:

(i) In suggesting the use of "the bomb", in which direction do you consider that Einstein was showing a sense of responsibility?

(ii) What aspects of his life, do you suppose, would give him a sense of realized purpose?

Recommended book:

Albert Einstein. Hilaire Cuny. (Souvenir Press. 18s.) Especially valuable for the bibliography which it contains.

Schools may wish to refer also to the 1961 Handbook, which carried a photographic reproduction of Epstein's bust of Einstein.

* The code name for the production of the atomic bomb.

Section V

The Law

These studies are intended to supplement and extend Section IV of the 1964 Handbook *Living in the 'Sixties*—"The Law Today". Some of the material is repeated, but the approach is different. Here the emphasis is upon the *purposes* of law and how far our institutions are carrying out those purposes.

(i) THE STRUCTURE OF THE LAW

NOTES BY GEORGE T. LLOYD

What is law?

Justice or law?

Anyone who has much to do with law-courts is very soon puzzled by the difference between what is right and what is legal. The Jewish scriptures, with their frequent references to the Law, are still to many people the highest standard by which the rightness or wrongness of an action is judged. The ancient Greeks thought that ideas of right and wrong could be worked out by thinking logically about them, and they spoke of Natural Justice, "that which everywhere has the same force and does not exist by the people thinking this or that" (Aristotle). Medieval Christians combined these two views of justice, and thought of law as a revelation of Divine justice adapted to the needs of a particular time. From all these points of view man's laws, though necessarily imperfect, were not incompatible with universal and enduring principles.

From the 16th to the 19th centuries, however, law was viewed very differently, no longer as of divine origin, but as an instrument for the security of the state, a collection of rules prescribed by the supreme national authority and enforced by means of penalties. By the 19th century the grand conception had shrunk to "a rule laid down for the guidance of an intelligent being by an intelligent being having power over him" (Austin). The divorce between law and justice was

complete. "The prophecies of what a court will do in fact, and nothing more pretentious, are what I mean by Law" (Mr. Justice O. W. Holmes).

Recent developments

Our own age has reacted against this cold rationalist conception of law. Some see it as a branch of sociology, "social engineering", a balancing of the many social interests at work in society. There has been a revival of a belief in a feeling for justice, not logic, as the guiding principle of the judge in interpreting law. This is something near a return to earlier conceptions of a justice higher than law. When Mr. Justice Ungood-Thomas pronounced judgement in *re Dallow's Will*, February 6th, 1964, in the Chancery Division of the High Court of Justice, he added: "The law in its concern for the protection of human life must be strong, indeed severe, but I cannot refrain from saying that, upon its bearing upon such a case as this, it was clumsy, cruel, and . . . somewhat uncivilized." And so far is the thinking of modern jurists from the view that might is right, that on February 27th, 1964, the International Committee of Jurists issued a statement condemning events in Ghana over the previous three months which "had finally produced all the machinery of personal despotism necessary to stifle the rule of law".

Question for discussion:

Do you agree with Kant, who regarded the chief aim of law as being to secure the greatest amount of freedom for the individual consistent with preserving the rights of others?

English law and purpose

Now unlike some other legal systems, our law is not neat and logical. Even after the great reforming acts of the last century, beginning with the Uniformity of Process Act in 1832, had tidied up some of the legal jungles, our system of law remains an untidy mosaic, in which it is difficult to distinguish separate purposes. Nevertheless, it is possible to see Common Law expressing the will of the people or "community ethic", Statute Law the power of the state, and Equity (at least in intention) the claims of natural justice.

Common Law

Our oldest courts date back to "time immemorial". Local justice, "the customs of the tribe", was administered by laymen, for there were no professional lawyers. Except where changing circumstances required a modification, they followed those judgements in the past which were seen to have been justified by results. So custom hardened into precedent, which is the outstanding characteristic of English law. Each judgement follows precedent and becomes in turn a precedent to guide future decisions. The experience of our people, recorded through the centuries, is the basis of our law and known as Common Law. It is regarded by many as the envy of the world in its concern for individual freedom.

Statute Law

Soon after the Norman Conquest the King's servants, household, or court (hence the origin of the term, in its legal sense) began the work of raising taxes and, since disputes interfered with the amount of tax collected, of settling disputes where local courts were unable to do so. The good of the country as a whole, embodied first in the orders of the King and later in the Statutes of his Parliament, took priority over local custom, where there was a conflict. Much of our early legal history is concerned with the supplementing or clarifying of Common Law by Statute, so that the two are rarely opposed. Today it is only at times of great national danger that by Statute the rights of the individual in Common Law are suspended.

Equity

There was, in ancient times, a third constituent part of English law, Equity, a law above the law. The King's chief law officer, the Chancellor, was originally his chaplain also, the Keeper of the King's Conscience, and later his principal secretary and confidential adviser. During the reign of Edward III, as the member of the King's Council primarily entrusted with the hearing of petitions addressed to the King in Council, he was frequently called upon to deal with grievances for which the Common Law offered no remedy and was empowered to proceed by the rules of "equity and conscience". So began the Chancellor's court, Chancery, originally a court of Equity to remedy an imperfect law, but later a by-word

for frustration and injustice. It survives to-day as a division of the High Court dealing mainly with wills, estates, trusts, mortgages, partnerships, etc.

Some present discontents

"Freedom, the individual, and the law"

The need which produced the Court of Equity is a perennial need, a need to find somewhere a court of appeal against injustice, even when the injustice is inflicted by the highest court (cf. Job, chapter 23). Professor Street of Manchester University published in 1963 the first survey in this country of the dangers to civil liberties arising from recent developments in our system of law: *Freedom, the Individual, and the Law* (see reference). English law gives few rights, except so far as they are not specifically denied by some precedent or statute. It provides only what we may *not* do except under penalty; it does not give positive rights to do this or that. In this respect Professor Street thinks we are worse off than those who have certain individual freedoms embodied in their national Constitutions. Although Britain is a member of the United Nations Organization, which drew up a Declaration of Human Rights, our government does not recognize the jurisdiction of the European Court of Human Rights, which is for the citizen of Austria, Belgium, Denmark, Germany, the Netherlands, or Ireland a final court of appeal against his country's violation of human rights. It does not recognize the court because it maintains that all those rights are already safeguarded by Common Law. But Professor Street doubts this and recommends the setting-up in England of a Civil Rights Commission to which injured parties could refer grievances and which would act as a watch-dog against encroachments upon the rights of the individual. Our existing Court of Appeal may be too backward-looking, too bound by what courts have said in the past, to be effective in redressing wrongs that are being inflicted by new laws. Lawyers, who form the courts, are more interested in law than in justice. One of the developments of our time which is seen as a special danger is the delegation of the power of the courts to special courts, e.g. the Restrictive Practices Court, the Transport Tribunal, the Industrial Court, the Lands Tribunal, the Marketing Boards Tribunals, the Income Tax Commissioners, Rent Tribunals, etc. On matters of fact

the decisions of these tribunals are final, though on questions of law there is the right of appeal. Since their decisions may deprive individuals of home or livelihood and the tribunals are outside the ordinary legal system, there is growing uneasiness, not about their legality, but about their justice. Some look for an arbitrator, on the lines of a Scandinavian Ombudsman, who could settle a dispute upon principles of natural justice, of equity, instead of precedent or statute.

Trial by jury

Ironically enough, trial by jury, commonly regarded as the bulwark of the individual's right to a fair trial, began in the thirteenth century, when it replaced trial by ordeal, as a more certain method of ensuring conviction. There is criticism of trial by jury to-day, but this is directed more against certain details of its operation than against the principle.

(a) Jurors are selected at random from citizens occupying land or property above a certain annual value. This may have been a sensible principle of selection in the past, but to-day it excludes many who have the qualities necessary to return a true verdict according to the evidence. It excludes most women, since property is usually in the name of men.

(b) Trial by jury involves a considerable expenditure of time by responsible citizens, many of whom are merely held in reserve. If after a long trial the jury fail to return a unanimous verdict, there has to be a new trial, involving the country in further expense. But there has been an obstinate resistance to suggestions that a majority verdict should be admissible, even when they are advocated by a Lord Chief Justice. "It was felt to be an important safeguard of civil liberty to insist that no one shall be imprisoned if a single one of twelve reasonable men, selected at random, entertains any doubt as to his guilt." (Ref. Archer.)

(c) Although the jury is supposed simply to apply common sense to deciding upon questions of fact, the issues in a long-drawn-out trial are often so involved that the layman becomes too exhausted and confused to decide fairly. Sometimes a judge's summing-up, intended to help the jury, will last for hours, calling for much more than average powers of concentration from very average jurors. Fortunately, any deficiency in the jury in this respect nearly always results in the defendant being given the benefit of any doubt.

For discussion:

In some states of the U.S.A. the jury decides the penalty also. Do you think this is good?

Magistrates

Most magistrate's courts consist of a bench of three or more laymen (always an odd number), Justices of the Peace, whose services are part-time and voluntary, and who are guided in matters of procedure and law by a Clerk with certain legal qualifications. They were instituted originally as checks upon the power of the law officers of the Crown. Although there is to-day no such conflict, magistrates' courts are still a safeguard of civil liberties. To preserve those liberties more effectively there may be a need for changes in the system, particularly in the selection and training of the magistrates. Since 1964 all new magistrates have been required to attend a course of instruction. Here are four common complaints:

(a) Comparatively few people know how J.P.s are appointed. They are chosen by the Lord Chancellor on the advice of a committee in each county or county borough which, in theory, knows what "good and lawful" men and women in the district have the necessary standing, character and time to be magistrates. In practice, each advisory committee has to rely mainly upon recommendations from political and other well-organized groups. It cannot interview nominees since this would disclose the identity of its members, which is supposed to be secret. Selection by hearsay may result in some bad choices; on the other hand, it is possible that citizens who have already given proof of their altruism and ability in politics and social service ought to have this priority.

(b) In some areas it is alleged that J.P.s show bias, politically or socially. Since the advisory committees represent varying local interests and are careful to maintain a political equilibrium on each bench, and since the Home Office has insisted upon the appointment of some non-political nominees, there is little danger in most magistrates' courts of unjust decisions arising from prejudice. Advisory committees, however, take a very long time to change their social or political character and may well be out of touch with the districts they represent.

(c) The demands upon a J.P.'s time are considerable, and, since many employers are unwilling to allow their workers to be absent to undertake the duties of a magistrate, to say

nothing of the absence of compensation for loss of earnings, it is clear that local benches cannot be fully representative of the district's citizens.

(d) There are about fifty professional or stipendiary magistrates, mostly in London, who supplement lay magistrates. It is sometimes argued that stipendiaries should replace, not supplement, J.P.s. So far as a magistrate's first function is concerned, to decide upon matters of fact presented in evidence, there is little reason to think this would be a change for the better. One has to balance the professional skill of a lawyer, trained to sift evidence and, through daily contact with trials, deeply experienced in the ways of witnesses and advocates, against the layman's freshness of outlook, uninfluenced by legal history, his intimate knowledge of local conditions, and the possibility that three, or five, heads are better than one. But the magistrate's second function, sentencing offenders, might well appear to be more efficiently discharged by a stipendiary, as long as J.P.s receive such inadequate training (lectures, visits to prisons, etc.). But the art or science of sentencing requires considerable knowledge and experience of social services, of the effectiveness of various kinds of treatment, of social psychology, "of human nature and human affairs", as well as of law. In fact, as Barbara Wootton points out (see Ref.), most of this knowledge is denied even to judges, who have only their own personal experience on which to rely. The training of lawyers is still exclusively in law, not in sociology. May it not be possible that a bench of experienced laymen may pronounce sentence as correctly as a stipendiary, especially if they are given more thorough and systematic training?

Efficiency, however, is not the only yardstick. There is still a need for the public to feel that justice has been done, not simply that the law has operated efficiently. This is more likely if, for minor offences at least, sentence is passed by representatives of the local community rather than by a salaried official. For several reasons there has been a growing tendency in the last 25 years for barriers to be erected between the law and the public, between "them" and "us". If it is true that the chief reason why we have been a law-abiding people in the past is that for hundreds of years "the people took an active part in the administration of justice" (Lord Denning, see ref. Handbook, 1964), then it would be unwise in any way to reduce that part,

For discussion:

If you were charged with, e.g., careless or dangerous driving, would you choose to be tried by a magistrates' court or before a jury? Why? Would it be different if the offence were stealing?

The power of the police force

Sensational allegations of a misuse of police powers have been given great prominence in the press in recent years and have somewhat undermined public confidence in the police force, never very great in the working class and considerably diminished in the middle and upper classes since traffic offences have increasingly compelled them to see the police as prosecutors instead of as guardians of middle and upper class property. Harsh treatment, even "beating-up", "framing" suspects, "protection" rackets, pressure upon subordinates to act illegally, bribery, and corruption, have all been headlined. Some of the accusations have been substantiated and offenders have been severely punished; but it is clear that such cases are very rare, a very small proportion of all the cases coming before the courts. Public commissions of enquiry, as well as private police investigations, have shown the concern of all to maintain high standards of integrity among police officers. Nevertheless, the police force's interpretation of the public interest may lead to what some regard as unjustifiable interference with personal freedom in order to attempt to obtain evidence against a suspect (see Ref. Street). The police may arrest for a summary offence, they may not inform a person required for "questioning" that he is free to leave the police station at any time he wishes, they may insist that a witness visit a police station to make a statement, they may search without a warrant the premises of a person arrested, they may question a person in custody, they may not inform a person immediately he is taken into custody that he has a right to consult his lawyer; *yet all these practices are illegal*. Professor Street quotes from a letter written by a policeman in 1950: "The ignorance of the Great British Public neutralizes the Judges' Rules. When we deal with an educated man who knows his rights, we have had it, unless we have outside evidence enough." Yet, however careful the law is for an individual's liberty, it is equally important that the detection and punishment of guilty persons

should not be hindered by legal technicalities. That is one reason why the integrity of the police force is so vital.

For discussion:

What is "the public image" of the police force to-day? Compare and contrast, for example, "Dixon of Dock Green" and "Z-Cars".

Book references:

Adult School Handbook for 1964 (Section IV—"The Law To-day").

The Criminal Law. F. T. Giles. (Pelican. 4s. 6d.)

The Queen's Courts. Peter Archer. (Pelican. 6s.)

Freedom, the Individual and the Law. H. Street. (Pelican. 6s.)

The Police. Ben Whitaker. (Penguin Books. 3s. 6d.)

New Society, especially issues of March 14th, 1963, pp. 18-19 ("Sentencing: Art or Science", by Barbara Wootton), and October 10th, 1963, pp. 16-17 ("Can We Train the Magistracy?", by Gordon Rose). 1s. weekly.

(ii) PRISON

What is prison for?

A group of prisoners are arguing the question with their counsellor. Here are some of their observations, from an article written by an Assistant Governor for the April 1963 issue of *The Prison Service Journal*.

"Does it do any good?"

"It never done me any good. This is my third time and I daresay I'll be in again."

"It's to find jobs for a pack of lazy bastards that aren't clever enough to do anything else."

"It's all a conspiracy on the part of the moneyed classes to bolster up their privileges. There's no such thing as justice for you and me."

"You broke the law, so you're here."

"I've tried to keep out because I hate the bloody places. They've murdered me, institutions have, murdered all the goodness that was in me, till I'm poisoned for ordinary living. So now I belong to these places, and I'll be back. I'll probably be back till I die, because there's nowhere else for me."

"It's all for our good. Well, this has opened my eyes, I tell you, and there'll be no more. It's not worth it."

"I can't lay off the drink. Now, if they was to give me some treatment, or even some decent useful man's work, and let me pay back any harm I've done, instead of playing about with womanish tailoring and stuff . . ."

"Hell to work! Here it's not prison at all, it's bloody kindergarten. Well, that's not right. All the law says is you've got to be locked up; the rest is a liberty."

"I'll tell you what prison is for. It's for punishment. Just that and nothing more."

"Prison's like the coloured water the quacks give out to cure all ills with. How can the same thing be any good to all of us? Prison's a dead waste of time, and so is talking about it."

"Prison's a bad thing, but it's got some good in it. It's what you make of it."

Here are cleverly and vividly presented all the current views of the purpose of imprisonment: punishment, retribution, confinement, deterrence, rehabilitation, as well as some of the resentment and hopelessness of prisoners.

Question: What do you think prison is for?

Does it work?

Punishment

Sir Alexander Paterson said that people go to prison *as* punishment, not *for* punishment. Some might say the punishment comes later, in having been in prison. Even without the low diet, the dirt, the senseless hard labour, the harsh discipline, the beatings, the silence, and the solitary confinement of earlier days, prison is punishment enough. With all the humanitarian concessions of improved catering, libraries, and opportunities for conversation, recreation and education, nobody would choose to live in prison—where the loss of liberty is driven home by grim, forbidding and sometimes stinking surroundings, by the continual turning of keys in locks, by constant security checks, by unvarying routine, by sullen submission to power: nobody, except those unfortunate institutionalized creatures to whom prison is a haven from the reality outside, and for whom prison is the wrong place. Even an "open" prison is a place the prisoner is glad to leave.

Retribution

Most people think of imprisonment as making the offender "pay" for his crime. It is doubtful, however, whether the prisoner feels that he is justly punished and is paying his

debt to society. If it were possible for prisoners to earn enough to make financial restitution or compensation where appropriate, besides maintaining themselves by their labour, the idea of retribution might be a valuable part of punishment. But it cost an average of £487 19s. 9d. in 1962 to maintain a man in prison, to say nothing of maintaining his family. The Prison Commissioners, however, see in some prisoners signs of a desire to make up for what they have done:

"Some prisoners go out in their free time at week-ends to do voluntary work for the old, the blind, or the under-privileged, side by side with voluntary workers from various associations, in a spirit of restitution . . . Over the service as a whole, there is never any lack of volunteers to give leisure time for the benefit of some good cause, such as transcribing into Braille or recording text-books for the blind. At many prisons, men subscribe generously from their earnings to buy materials, and work throughout the year to provide toys at Christmas for children in the local children's homes or hospitals . . . It is good for a man's self-respect that such generous impulses should have free outlet and that every spark of social conscience should be encouraged." (1962 Report.)

Confinement

The success of prison as a secure lock-up may be estimated from the fact that in 1962, with a daily average prison population of 24,612 men, only 39 escaped from maximum security prisons, three from medium security prisons, 80 from outside working parties, and 127 absconded from open prisons, being absent usually for less than 24 hours and committing no further offence whilst at liberty.

Deterrence

"May God preserve the City of London and make this place a terror to evil-doers"—so reads the inscription on the foundation stone of Holloway Jail, laid in 1849. We cannot tell how many citizens are kept from crime by the terror of going to such a place. We know, however, that over 80 per cent. of prisoners do not come back for a second time, whether from fear of a repetition of a terrifying experience or from other causes. The remaining 20 per cent. do come back, again and again: they have become recidivists. Prison is no deterrent to them.

Rehabilitation

Imprisonment may not deter anti-social people from crime, but at least it brings them to a place where rehabilitation can be attempted. The 1944 Report of the Prison Commissioners stressed the need "to concentrate on those who return to prison after serving a first or even a second sentence, in the hope of preventing them from becoming habitual criminals". Prison Rule 6 (1944) prescribes that the treatment of prisoners should establish in them the will to lead a good and useful life on discharge, and fit them to do so. There is much controversy and some bitterness about methods of achieving these aims. So far as an outsider can tell, there is a difference of outlook between the far-seeing senior and specialist staffs on the one hand, and the disciplinary officers on the other, working under strain in difficult conditions and necessarily pre-occupied with security and order. The contrast between the attitude of junior officers in a "local" prison and in a special prison, e.g. Grendon Psychiatric Centre, where most of the officers are State Registered Nurses, is very marked.

"An analysis of women prisoners at Holloway, 1959-60, showed the lack of success with a recidivist group of alcoholics, prostitutes and petty thieves: one woman had had 14 fines, 9 periods of imprisonment, 2 of probation; others 97 fines, 21 imprisonment, 1 probation; 59 fines, 27 imprisonment, 5 probation; 118 fines, 32 imprisonment, 6 probation; 1 Borstal training, 3 probation, 20 fines, 15 imprisonment (age 36); 3 probation, 1 mental hospital; 13 fines, 4 imprisonment (age 32); 513 fines, 65 imprisonment (an elderly alcoholic)." (*Prison Service Journal*, July 1962.)

With such women it is not so much that they receive the wrong treatment as that they are sent to the wrong kind of institution.

What more can be done?*Accommodation*

The existing prisons are too few for the number of prisoners; they are also hopelessly out of date. The daily average number of prisoners in 1962 was 30,066; the prisons had proper accommodation for only 26,502. Rehabilitation might be more likely if there were enough accommodation to classify and segregate prisoners according to the kind of

treatment most suited to their need. Most "closed" prisons were built at a time when treatment was based on the isolation of prisoners from one another. They are very large buildings that cannot be broken down into the small "therapeutic communities" favoured by advanced thought on penology to-day. In spite of bright colours instead of chocolate and green, there is little that can be done with them to alleviate the gloom and insanitariness which do so much to destroy the prisoner's self-respect. There are only two new "closed" prisons, at Stoke Heath and Blundeston, contemporary prisons where modern methods based on association may be fully employed in an environment carefully cultivated to make the whole day, consciously or unconsciously, a therapeutic experience. Many more are needed. More "open" prisons are needed also. They are a post-war development and still too few. Until 1962 only "star" prisoners, those serving a first period of imprisonment, were eligible to transfer to open prisons, but now there is one open prison for recidivists who are considered not beyond hope of rehabilitation.

Staffing

There are too few prison officers, and too few adequately trained for the rehabilitation of prisoners. The situation is not so precarious for men as it was a few years ago, but even to-day the hours worked are sometimes grossly excessive. *The Prison Service Journal* and *The Prison Officers' Magazine* indicate that there is considerable discontent over conditions of work, prospects of promotion, interference from "civilians", and so on. All these grievances need to be removed before much progress can be made towards rehabilitation. Much of the frustration seems to arise from not understanding or not approving of modern methods. "Occasionally a prison may seem to be full of men who do not want to be rehabilitated, watched over by men who do not want to rehabilitate them" (Hugh Klare). "Group counselling", for example, involves an officer in laying aside all privileges due to his position, while he sits with a dozen prisoners, encouraging them to talk freely, taking no offence at filthy abuse and obscenity, perhaps making himself a target for pent-up hostility and resentment that might otherwise be aimed at society when the prisoners were discharged. To some officers "this is the best thing that has ever happened in the prison service";

to others it is a betrayal of all the para-military standards in which they believe. Much educational pioneering work is necessary before prison officers as a whole accept the validity of the methods experts in penology are now advocating. Though they are usually humane enough to co-operate wholeheartedly in the treatment of prisoners who are obviously mentally ill, they share with most of us an unwillingness to see bloody-mindedness, malice, wanton damage, unprovoked assault, etc., as illnesses. On the other hand, psychiatrists and psychologists, acting as consultants in prisons, are aware of the parallels between the behaviour of the mentally ill whom they treat outside prison, and the criminals they meet inside. They have seen "therapeutic community" methods gain acceptance through their success in mental hospitals. They think these methods would work with criminals. There is a need also, in prisons, for more sociological research. Such research was useful in preventing break-downs in the fighting services during the war: it should be helpful in the rehabilitation of prisoners.

The Howard League for Penal Reform

The Howard League is a small voluntary association which has as its objects "the prevention of crime, and the promotion of constructive treatment methods for offenders". The League was founded in 1921, having been preceded by the Howard Association founded in 1866. In 1949 Sir Lionel Fox, Chairman of the Prison Commissioners, wrote:

"Its existence is recognized by authority as being like that of 'Her Majesty's Opposition' in the House of Commons, completely desirable and necessary. The Prison Commissioners are generally prepared to give the representatives of the Howard League full information and facilities to visit their establishments, and welcome their activity as a useful corrective to official complacency."

The League's distinguished secretary for many years, Hugh Klare, is now First Criminologist at the Council of Europe, Strasbourg.

Book references:

- The English Penal System.* W. A. Elkin. (Pelican. 3s. 6d.)
- Common Sense about Crime and Punishment.* C. H. Rolph. (Gollancz. 12s. 6d.)
- Anatomy of Prison.* Hugh J. Klare. (Pelican A558. 4s.)

Pentonville, a sociological study of an English Prison. T. and P. Morris. (Routledge and Kegan Paul. 50s.)

The Prison Service Journal. (H.M.S.O. 6d. per issue.) Besides those referred to in the text, the issue of July 1962 contains an account of Ley Hill open prison.

New Society. (1s. weekly.) The issue of February 28th, 1963, has an article by John Madge on Blundeston, that of June 13th, 1963, one by Hugh Klare on Swedish prisons.

Gate Fever. Buxton and Turner. (Cresset Press. 21s.) A lively account of two civil offenders' horrified reaction to an old-fashioned women's prison.

Annual Reports (free) of the Central After-Care Association and of the National Association of Discharged Prisoners' Aid Societies (289 Borough High Street, London, S.E.1).

(iii) "A MAN FOR ALL SEASONS":

A play of Sir Thomas More, by Robert Bolt

NOTES BY PIERRE EDMUNDS

A Man for All Seasons, by Robert Bolt (Heinemann's drama library. 7s. 6d.). Also in *New English Dramatists—6* (Penguin Plays. 4s. 6d.). In the notes, page references are given first to the Heinemann edition, and then, in brackets, to the Penguin edition.

Man of history

A Man for All Seasons is sub-titled by its author "a play of Sir Thomas More", and it is important to remember that More was a real person, living at a particular time in history. He was born in 1478, won European fame as a scholar—among other things, he wrote *Utopia*—became England's Lord Chancellor in 1529, was beheaded for high treason in 1535, and was canonized four hundred years later. (Some members may like to look back at the study of his life in the 1948 Adult School Study Handbook, *Towards Adjustment*.)

The background to his martyrdom, and to the play, is provided by King Henry VIII's determination to divorce his queen, Catherine of Aragon, and marry Anne Boleyn. Catherine, the daughter of Ferdinand and Isabella of Spain, had been the wife first of Henry's elder brother, Arthur, who had died only a few months after the marriage. For reasons of state, it was thought essential for Henry to take Arthur's

place. So the Pope dispensed the couple from the law forbidding marriage to a deceased brother's wife. Henry and Catherine were married, and lived together for more than 20 years. In all that time, Catherine produced no surviving son—only a daughter who, later, became Queen Mary Tudor. By the late 1520s, Henry had convinced himself that to marry Catherine had been a sin, punished by this lack of a son. The Pope was asked to grant a "divorce", on the grounds that his predecessor's dispensation had been invalid. Whether he could have done so is debatable; but he was, in any case, in the power of Catherine's nephew, the Emperor Charles V, who was enraged at the slight to his aunt. The Pope temporized, and Henry, by now infatuated with Anne Boleyn, who was expecting his child, grew impatient. Ready to hand was a priest, Thomas Cranmer, who already sympathized with the Lutheran revolt against Rome, and whom Henry made Archbishop of Canterbury. Cranmer proposed a solution to the problem: deny the power of the Pope to issue the earlier dispensation, and have the divorce question settled in England, where the word of the King was law.

Law and conscience

"Where the word of the King was law." But was it? Thomas More was the greatest lawyer of the age, and Lord Chancellor of England. His conscience forbade him to acquiesce in what the King and his agents were doing; and he believed that he had the law on his side.

These are the two great themes of the play: the sanctions, and limitations, of human law; and the absolute inviolability of conscience, which reflects the law of God and is the most sacred aspect of man's personality. Of course, says More in the play, the apostolic succession of the Pope is a theory, in the sense that you cannot see or touch it—

"But what matters to me is not whether it's true or not, but that I believe it to be true, or rather, not that I *believe* it, but that I *believe* it."

In his preface to the Heinemann edition of the play, Bolt makes it clear that it was this that attracted him to More, even though he did not share his religious faith:

"Thomas More . . . became for me a man with an adamant sense of his own self. He knew where he began and left off, what area of himself he could yield to the encroachments of

his enemies, and what to the encroachments of those he loved . . . at length, he was asked to retreat from that final area where he located his self. And there this supple, humorous, unassuming, and sophisticated person set like metal, was overtaken by an absolute primitive rigour, and could no more be budged than a cliff."

Form and language

The play covers the years 1529 to 1535, and has been written in a form which allows the action to move swiftly and continuously. There are no separate "scenes". One passage flows into another, with lighting and furnishings to make the necessary changes to the permanent setting.

Linking one section to another, and providing background information when necessary, is a character called the Common Man, who also plays a number of small parts—More's steward, a boatman, a publican, and so on. He acts as "chorus", commenting on the action. Those who know Thornton Wilder's *Our Town*, which was described in the 1950 Study Handbook, will be reminded of the "Stage Manager" in that play.

One of Bolt's achievements has been to find a form of language which suggests the historical setting of the characters without any "gadzookery" or deliberately archaic words and phrases. He has succeeded so well that, at a number of points, he is able to use More's own words without showing the joins.

He has also tried to use particular imagery, or word-symbolism, throughout the play.

"As a figure for the superhuman context," he explains, "I took the largest, most alien, least formulated thing I know, the sea and water. The references to ships, rivers, currents, tides, navigation, and so on, are all used for this purpose. Society, by contrast, figures as dry land."

Remember this point during the readings from the play, and see whether you think Bolt has succeeded in this particular aim or not.

Suggested readings

Schools will need to select in advance from among the readings suggested, in the light of the time they are likely to have available.

Before the readings, look at the author's own note on the characters, printed at the beginning of the play. Further comments on them will be found later in this study.

PART ONE

The play begins after a convivial evening meal in More's house at Chelsea. It is well worth reading this scene as an introduction to the characters, and to get the flavour of More and his family. Notice particularly the simple, matter-of-fact prayer on page 8(31).

Read: from the beginning to "Be a teacher"—1-9(25-32).

We next see More with Cardinal Wolsey, in a scene which contrasts Wolsey's venal time-serving with More's clear-headed honesty.

Read: from "It's half-past one" to "Like yourself, Your Grace"—10-13(33-36).

These two scenes provide the background to the play. In succeeding ones we see how delicate a path More must tread, as he encounters the Spanish ambassador, Chapuys, and as he disputes with his future son-in-law, William Roper, at this time a keen Lutheran.

Wolsey falls from power because he cannot get the King's divorce through quickly enough; and the form Bolt has chosen for his play enables that fall to be suggested with wonderful theatrical effect—20(42).

Then we meet Thomas Cromwell, the evil genius behind the King, and the man who is to bring about More's own death.

Read: from "Rich! What brings you to Hampton?" to "I can't tell you anything!"—20-23(42-45).

We first see More and the King together in a scene which recalls the story in our childhood history books, of how Henry VIII would walk in the garden at Chelsea with his arm about More's neck. Bolt leaves us in no doubt about the uncertainty of Henry's friendship.

Read: from "I am a fool" to "... and so I give you my thanks and say Good night"—30-34(51-55).

In the next few pages of the play, we see More with his family again, and learn that William Roper is now as convinced a Catholic as he was once a Lutheran. The family

scene is interrupted by Richard Rich, who is by now serving Cromwell's interests. When Rich goes out, there is a short but important scene in which More states his faith in law.

Read: from "Arrest him" to "They put about too nimbly"
—38-39(59-60).

The first part of the play ends with a frightening picture of Cromwell in action, subduing Rich to his purposes.

Read: from "Is this a *good* place . . . ?" to the end of Part One—41-46(62-67).

PART TWO

Two years have passed.

Read: from "The interval started" to "were common practice"—47(68).

The Act of Supremacy, making the King supreme head of the church in England "as far as the law of God allows", has been passed. More has decided to resign the chancellorship if the bishops themselves submit to Henry's will. The Duke of Norfolk arrives with the news that all except John Fisher, Bishop of Rochester (who was later canonized with More), have submitted, and that Convocation has severed the tie with Rome. In spite of the pleas of his friend and his family, More resigns.

Read: from "Convocation's knuckled under" to "I shall miss you"—52-57(72-77).

Although More does not publicly condemn what has happened, his refusal publicly to *support* it is dangerous to the King: "This 'silence' of his is bellowing up and down Europe," says Cromwell, who is determined to subdue him or destroy him. While Cromwell manoeuvres to find some weakness in More's character or career, the Spanish ambassador tries still to involve the former chancellor on the other side in the struggle. More is too clever for both, as his first encounter with Cromwell in the play shows.

Read: from "I'm sorry to invite you here" to "won't come out of harbour"—66-69(86-88).

As More leaves after this interview, he encounters first Norfolk and then Roper, who tells him that there is to be a new Bill about the marriage. These two scenes are of great importance in showing us More's character.

Read: from "Howard! . . . I can't get home" to "and study this Bill"—70-74(89-93).

But More cannot escape. If existing law cannot touch him, the King and Cromwell will make new law. He is imprisoned in the Tower. In the following scene, note particularly how cleverly Bolt has placed the Common Man's speech about what happens later to those who hunt More now; it comes at a point when our interest in them has been sufficiently aroused, but still in time to impart dramatic irony to the rest of the play.

Read: from "Now look!" to "May I see my family?—No!"—74-80 (93-98).

But Cromwell decides that More's family may dissuade him from his course, and so allows them to visit him.

Read: from "Sir, come out!" to "A lion! A lion!"—82-86(100-104).

From now on, More's fate is sealed. He is convicted on the perjury of Richard Rich, sentenced, and executed. These scenes are history unadorned, and More's speeches in the play are more or less as he himself spoke them at the time.

Read: from "Prisoner at the bar" to the end of the play—96-99(112-116).

Some of the characters

As we would expect, the character of *Thomas* dominates the play. All that history tells us of him is represented here: his honesty, his wit, his humanity, his love for his family and his friends. All these, and especially his proper respect for his own integrity, will have been brought out in the readings.

The next most interesting character is the *Common Man*. Bolt tells us in the preface to the Heinemann edition that "the word 'common' was intended primarily to indicate 'that which is common to us all' . . . I had meant him to be attractive, and his philosophy impregnable . . ." Yet, in his own description of the characters, he writes of the Common Man, "His face is crafty, loosely benevolent, its best expression that of base humour." Consider the behaviour of the Common Man in the characters he portrays: the opportunist steward who begins by stealing his master's wine and ends by deserting him to serve the social-climbing Rich, whom he despises; the

boatman who is not available when More's star begins to set; the publican, so accommodating to Cromwell's plotting; the jailer; the executioner. When presented in London, the play was provided with an alternative ending, which is printed in the Penguin edition. In this, the Common Man speaks the last word to the audience: "I'm breathing . . . Are you breathing, too? . . . It's nice, isn't it? It isn't difficult to keep alive, friends . . . just don't make trouble—or, if you must make trouble, make the sort of trouble that's expected. Well, I don't need to tell you that. Good night. If we should bump into one another, recognize me." Is this philosophy "impregnable"? Do you recognize yourself in its spokesman?

The other characters are shown in the terms with which history has made us familiar. There is the delightful, devoted *Margaret Roper*; her meeting with her father on his way to the block is here—and notice, too, how skilfully Bolt shows us her famous learning, and the King's very masculine reaction to it—27-28 (49-50). There is the brusque *Alice More*, whose loving anxiety for her husband finds expression usually in impatience. There is the utterly debased, Machiavellian (in the strict sense) *Cromwell*, devious and sadistic—consider his scene with Rich at the end of Part One. *Rich* himself is cleverly drawn. His inherent weakness of character is recognized by More from the first: "Be a teacher—a man should go where he won't be tempted." Yet More gives him his friendship, and is repaid with treachery. Notice how readily More gives, and Rich denies—3 and 21 (27 and 43); and the contrast between the two "We're old friends"—Rich's "respectable affability" and More's transparently honest generosity—59 and 66 (78 and 86).